

# G O D S

## Arroyvè against

### Atheists.

By Henric Smith.



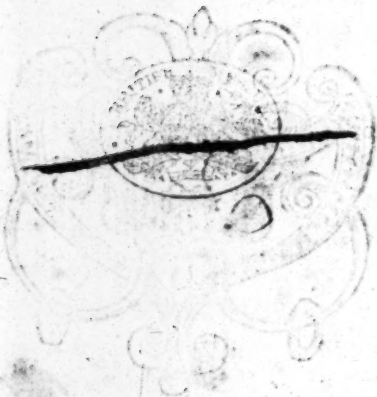
Printed at London by Iohn Danter, and are to  
be sold by William Barley at his shop in  
Grations-streete over against  
Leaden-Hall,  
1693.

GODS

Attornee

Admiral

By His Majesty's



Printed and Sold by John D. and others  
at the Sign of the Crown in St. Pauls Church-yard  
London 1711





# To the Right

Worshipfull, Vertuous and

Godly Ladie Katherine Hayward, V Vifeto

Syr Rowland Hayward, the graue Father

and Auntient Alderman of the famous

Citie of London, *John Deuter,*

wissheth Health, with increase

of Authoritie.



**T**He Gardner (right vertuous & Godly Ladye) walking in the prime of Summer, in a fragrant & odoriferous Garden, where growes all sortes of sweete Flowers, commonly gathereth the pleasants Rose to gratifie his Maister: So I (right Worshipfull) hauing come to my hand many excellent worke to be published abroad the worlde: haue from amongst them all, chosen this Booke Entituled, *Gods Arrows against Atheists*, as the purest Rose for your Ladyship to delight in: hoping vpon this fauour, that you will be the sweet Patronesse of this my poore good will, and to shadow it vnder the winges of your clemencie from the bitter stormes of all Hereticall Schismatics: In so doing my minde will bee fully satisfied, that long hath waited the time, to shew my bounden dutie

# The Epistle Dedicatorie

to the Graue Fathers and auntient Gouvernours of  
this famous Citie of London, but especially to the  
right worshipfull *Sir Rowland Hayward* your reue-  
rent Husband, who thrice hath bin Lieutenant vn-  
der her Maiestie, and borne the chiefeft office in  
this Citie, to the preservation of Londons Charters:  
And you sweet Lady his renowned wife, whose ver-  
tuous minde hath euer yet bin willing to preferre  
Schollers to the setting forth of Gods truth, and to  
beautifie the true endeouours of vs Citizens, I ther-  
fore stile expecting your wonted & fauorable hking,  
that you will spend away some part of winters wea-  
ry nights & Summers plesant Euenings, in perusing  
ouer this worthy booke, made by that famous lear-  
ned man Master *Henrie Smith*, before he departed  
this life, wherein is discoursed, the vaine Heresies of  
fundry religions now vsed in England, to the great  
hurt of this flourishing Common wealth: In so  
doing I haue my desire, wishing you the in-  
crease of all dignitie in this world, and  
in the world to come euerlasting  
happines. Amen.

Yours in all Humble and dutifull seruice to his  
poore power, *John Danter* Printer.





**A Table of such Chapters**  
as are handled in this Booke following.

**I***n the first Chapter, is contained the absurditie of Atheisme & Irreligion, with the confutation thereof.*

*In the second and third Chapters, the Christian Religion is approoved to be the only true Religion, against the Gentiles and all the Infidels in the world.*

*In the fourth Chapter, the Religion of Mahomet is confuted,*

*In the fifth Chapter, the Church of Rome is disproved to be the true Church of God,*

*In the sixth Chapter, the Brownists and Barrowists, with their detestable Schismes are confuted, and our Church approoved to be the only true Church of God,*



1911

CHINA

1994

1941

*[Faint, illegible text]*

In the Spring of 1891, I was

1. The first part of the document is a list of names and addresses, which are arranged in two columns. The names are written in a cursive script, and the addresses are written in a more formal, printed style. The list includes names such as "John Smith", "Mary Jones", and "Robert Brown", along with their respective addresses in various cities and states.

Charles, approved the petition from the Old Settlers' Club, and the following was returned:



# Gods Arrowve

## Against Atheisme, and

### Irreligion.

#### The first Chapter.



Atheisme and Irreligion was ever odious even amonge the Heathen themselves: inasmuch as that Protagoras for that he doubted whether there were any God or no, was by the Athenians banished out of their Country.

Diagoras was such a notorious Infidell that he helde there was no God; him and all such like Atheists the very Heathens have abhorred and detested, as being more like rude beastes than reasonable men: For Cicero the Heathen Philosopher doth condemne them all, and further saith, that there was neuer any Nation so savage, or people so barbarous, but alwaies confessed there was a God: whereunto they were led even by the light of Nature, and naturall instinct. For the very same is confirmed by the common vse of all Heathens, in lifting up their eyes and handes to heauen, in any so daime distresse that cometh vpon them. Yea, by experience of all ages it hath bene proved that Atheists themselves, that is, such as in their healty and prospe-

Cicero, Lib.  
de natur.

Tertullian in  
Apolog.

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Seneca lib.  
1, de ira,

Sueton in  
calig. l. 51,  
Dion in  
caligula,

little for more libertie of sinning, would stricke against  
the being of a God, when they came to die or fall into  
any great miserie, they of all other would shew them-  
selues most fearefull of this God, as Seneca himselfe  
declareth: In so much as Zeno the Philosopher was  
wont to say, that it seemed to him a more substantiall  
prooffe of this matter, to heare an Atheist at his dying  
day, preach God (when he asked God & all the world  
forgiuenes) then to heare all the Philosophers in the  
worlde dispute the point: For that at this instant of  
death and miserie, it is like that such doe speake in ear-  
nest and sobrietie of spirite, who before in the wanton-  
nes impugned God. It is remembred of Caius Cali-  
gula, (that wicked and incestuous Emperour) that he  
was a notable scorner and contemner of God, & made  
no reckoning of any other to be God but himselfe, yet  
this abhominable and wicked Atheist, as God left him  
not unpunished (for by his iust iudgement hee was  
slaine by some of his owne officers) so whilest he liued  
he was wont (as the Historiographers report of him)  
at the terrible thundering and lightning, not onely to  
couer his head, but also to get himselfe vnder his bed,  
and there to hide himselfe for feare. Whence I praise  
manne this feare vpon him: but that his owne conscience  
did tell him (howsoever in words perchance hee would  
not affirme so much) that there was a God in heauen,  
able to quattle and cast down his pride and all the Em-  
perours of the worlde if hee listed, whose thunderboltes  
were so terrible, as that iustly by his owne example  
he shewed, hee was to be feared of all the worlde. And  
heereof it is that some say, that God is called Deus, of  
the Greke word Theos, which signifieth feare, because  
the feare of him is planted and engrafted in the vertue  
natures and conscience of all reasonable creatures, yea



## against Atheists,

Even in the conscience of the greatest contempters, and rankest Atheists of the world, who say what they list, and doe what they list, yet shall they never bee able to root out this impression: namely, that there is a God, whose feare is engraven in the hearts of all men. And whence I pray you commeth shame in men after an offence committed? Or why should men (by naturall instinct) put a difference betwene vertue and vice, good and euill, if there were not a God, who because hee loveth the one, and hateth the other, hath written that difference in euery mans heart? Therefore conclude, that euery mans knowledge, conscience, and feeling, is in stead of a thousand witnesses to conuince him (who soeuer he be) that there is a God which is to be feared, which hateth iniquitie and wicked waies, and which in time of trouble and deepe distresse is to be sought vnto for refuge and reliefe (as the acts of the very heathen themselves do plainly demonstrate.

2. Moreover, as God is to bee felt sensible in euerie mans conscience, so is he to be seene visibly (if I may so speake) in the creation of the world, and of all thinges therein contained: for that this world had a beginning as all the excellent Philosophers that euer were haue agreed, except Aristotle for a time, who helde a fancie, that this world had no beginning, but was from all eternity: but at last in his old age, he confessed and held, the contrary in his booke de mundo, which hee wrote to King Alexander, (whitch booke Iustin Martyr referred greatly, and called it the Epitome of all Aristotles true Philosophy.) This then being so, that the world had a beginning, it must needs follow, that it had an efficient cause or maker thereof, I demaund then who it was that made it? If you say it made it selfe, it is absurd, for how could it make it selfe before it selfe was,

Vide Plutarch de placit philosophos.  
Aristotle, Lib. 8.  
Aristotle, lib de mundo & vide Plotin. lib. de mundo.  
Iustine in Apolog.



and when it had no being at all. If you say that some thing within the worlde made the worlde, that is, that some one part of the worlde made the whole, that is more absurd: for it is as much as if a man should say, that the finger (and this before it was a finger or part of the bodie) did make the whole bodie. Wherefore it may bee confessed by force of this argument (which is plainly demonstrative) that a greater and more excellent thing than is the whole world puttogether, yea, that some thing which was before heauen and earth were made, was and must needs be the maker thereof and framer of this worlde, and this can be nothing else but God the Creator of all things, who was before all his Creatures, and is termed in the sacred writings Alpha and Omega the first and the last: For that he onely was without beginning himselfe, and shall be and remaine without ending. For he is eternall being the Primus Motor, and the onely Almighty Creator of all things: So true is it which *Paul* the Apostle doth testifie, when he saith, that the inuisible things of God (that is his eternall power and diuine Essence) are perfectly seene in the creation of the world, being perceiued by his workes which he hath made. If therefore men would but cast vp their eyes to heauen, and from thence looke downe againe vppon the earth and so beholde the excellent beauty and building of this worlde, he cannot be so foolish or dull corrected, but hee must knowe there was and is a God which was the maker of them, and be moued in some sort to glorifie so incomparable and excellent a Creator. Yea, the Poets and others haue affirmed of God that he is *Pater hominum*, the Father of men, to shew that men haue their originall and creation from him, so that if we should but to our eyes from the beholding

Rom. I. 20.

## against Atheists.

of the great world, and consider but Man: (who for his beauty & excellencie is called in Greeke *Michosmos*, the little world) still we shall be enforced to acknowledge God the Author of vs, the Father and Creator of vs. So true is it that which Paul the Apostle noteth out of the Poet Aratus which saith, that *Eius progenies sumus* Act. 17. 29  
 We are the issue or offspring of God. And as true it is, which he further saith in that place, that in him we liue, moue, and haue our being. And therefore we owe all dutifull obedience and subiection vnto him, which duty and nature commands vs to performe, in regard of our Creation. For the same honoureth his father by naturall duty, and all men are naturally carried to be gratefull to their founders to whom they are specially bound, and whom they ought not to forget, neither will, except they be extreame unthankfull and dissolute.

3 For onely the Creation of the world, and of all things therein contained, doth proclaim that there is a God who is to be honoured for his infinite extended authoritie and almighty power (for he made all things of nothing, onely he spake the word and they were created) but his daily blessings and benefites sent downe Heb. 11. 3  
Gen. 1.  
 vpon the earth doe shew also there is a God (which is prouident and hath care of men, and therefore of men to be praised, thanked, and glorified for ever.) For true it is which saint Paul saith in this behalfe, that God left not himselfe without witnes, when he bestowed Act. 14. 17  
 benefits from heauen, giving vnto vs raine and seasonable weather, and filling our harts with meate and gladnes. By meanes of these and all other his blessings, men might, and still may daily be induced not onely to beleue that there is a God from whom they receive all these, but also to acknowledge and attribute

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all praise and thanksgiving vnto him, as to their first principall and speciall benefactor. For the Dre doth know his owne, and the Ass his Master, feeder, and maintainer. And therefore how can it bee but reasonable men should much more knowe God, not onely their first founder and Creator, but their daily feeder, preseruer, keeper, and vpholder. For so oft as they thinke vpon these thinges, and see and haue them, they cannot chuse but bee put in minde of God the sender and Author of them all, and be moued with a gratefull minde folwards him. And hereof is it that hee is called *Dens, a dando*, Of giuing: And in english wee call God, *quasi* good, because hee is onely and perfectly good of himselfe alone, and the giuer of all goodnes, and of all good gifts and blessings vnto others, from whom as from the fountaine al benefits whatsoeuer do come, descend, flow and be deriued vnto them.

Mat. 19. 17  
Iam. 1. 17

Rom. 1. 8.  
v.

4 I might heere shew how God is also knowen to the world by his iudgements vpon wicked and vnrigh- teous people, who diuers times hee maketh visible ex- amples of his seueritie and iustice (if men did well con- sider them) for heereby also hath God ministred him- selfe, as Paule the Apostle teacheth. These promises I trust may suffice, (if there were no more to bee said) for by them we may easily see and proue, that there is a God which created the world, and all things therein: which preserueth & vpholdeth the same with his mightie puissance, which supporteth the earth, and all the creatures thereof with his prouidence and helping hand: yea, behind the heauens and the earth, which are the worke of his hands. Every mans owne conscience doth plentifully teach (as I said before) that there is a God which is to bee feared. For howsoeuer many a man that hath spent his life in a wicked way, and most dammable

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damnable course, could wish in his heart there were no God, because hee seeth God no otherwise than in his vengeance: yea, howsoever many a wicked person doth flatter himselfe in his wickednes, and flatteringlye say unto himselfe (I like the sole in the shoe) There is no God: yea at other times his owne conscience will so prouoke him, and enforce this matter (that there is a God) that with the horror and dread of him, it will make him quake, feare, and tremble, for the feare of him is so deeply printed in the natures of all men, as that it is impossible to shake it off. And (which is more) a kinde of deuotion to worship him being the Creator and preseruer of men, and of all things els, and the prouident father of all is planted, and inseparably fixed in the hearts of all men: though all men of all nations know not how to worship him aright, and in such sort as he requireth. This is manifest by the examples of all nations and people in the world, who all haue some one kinde of religion or other, though all finde not the right religion. All be deuoted to the worship of God howsoever all doe not finde out the true God, nor his right name of worship, but worship him according to the deuises of their owne braine. Considering then that there is no Nation vnder the sunne so barbarous (nor eu'r was) but aymed at the worshipp of God, and either worshipped him or some thing els in his place. It appeareth to be a most vaine and foolish conceit which Atheists sometimes utter: namely, that religion is nothing els but a matter of pollicie, or a politike deuise of humane Invention: For it is euident that a religious affection to worship God is naturallic sealed (and euer was) in the hearts of all men: And the conscience of euery man, even of the greatest scorner and contemner of God, which sometimes trembleth

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bleſſe before his iudgment ſeate, doth aboundantlie fe-  
ſtifie that a religious deuotion of feare towarde God  
is byed and bozne with every man, and therefore there  
cannot be any pollicie of humane Inuention: in as  
much as if there were no lawes of men, yet this reli-  
gious affection to worſhip God, and the feare of him,  
would & doth remaine written by the finger of God,  
in the harts and conſciences of all men liuing, howe  
rude ſavage or barbarous ſoener they be. What law  
of men I pray was there to make Caligula the Em-  
perour when hee heard the terrible thundering in the  
aire and ſawe the ſaſhing flames of lightning about  
him, to runne vnder his bed and to hide himſelfe for  
feare of this terrible and great God? Or what ma-  
keth the rankeſt Atheiſt in the worlde in the like caſe  
& at the like tempeſt to do the like? Or what made the  
heathen in any dangerous or ſodaine diſtrefſe to liſt vp  
their cries or hands to heauen, mightily to feare and to  
be aſtoniſhed? None can ſay it is the law of men for no  
law of men doth enforce this attempt. But it is a na-  
turall inſtinct of the Feare of God (whome hee hath  
offended, and whole vengeance hee dreads) and from  
whome hee thinketh ſuccour may come, ſeated in all  
mens harts even from their Infancie, which doth  
make him to feare, and cauſe him to ſeek to God for  
refuge. Let this therefore remaine firme and moſt  
vndoubted, that the feare of the great God and a Re-  
ligious diſpoſition to worſhip the ſame God, is not  
enforced by lawes of men, but naturally ſowen in the  
harts of all men, though all finde not out nor obſerue  
the right religion. Let vs therefore now ſeek and  
ſerch out which is the true Religion, which is accep-  
table to God, and which without waivering & doub-  
ting is to be obſerved of men, for all nations & people  
haue

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have a kinde of religion (as I said before) but all have not the true and right religion.

Chap. 2. Wherein, and in the next Chapter is shewed that the Christian Religion, is the onely true Religion in the world, and wherewith onelic God is pleased.



In ancient times all the world was divided and distinguished into Jewes, and Gentiles, and this distinction both may still remaine among vs: If therefore I canne proue the truth of this our Christian Religion against both Jewes, & Gentiles: I shall then proue it against all the worlde. In this Chapter I will first proue it against the Jewes, and in the next against the Gentiles. Concerning the Jewes they will easily graunt our Religion to be the true Religion, if we can proue Iesus Christ (whome we beleue) to be that Messias which was foretold by their prophets, being the true and vndoubted prophets of God. And this we are sure may easily be proued, and therefore in haue doe the Jewes looke for no my other Messias than he that is already come, namely Iesus Christ our Mediator, Sauour, and Redeemer, in whome God his Father is well pleased, and for whose sake (if we beleue in him) he will not be offended with vs but be reconciled to vs & saue vs. Whatsoever was foretold to belong vnto their Messias, is fullie performed and perfectly accomplished in our Iesus Christ and in no other: And therefore our Iesus was, and, is the true Messias and no other. Let vs herein consider the markes of the Messias wherby he might be knowne. And so that I we see that our

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Sauour



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Sauour Iesus Christ is the onely true Messias & none but he.

Psal. 118. 22  
Esay. 6.  
Deu. 18.  
Esay. 65.  
Esay. 53.  
Dan. 9.

1 One marke for vs to know the Messias by, is that when hee came, hee should not be knowne or acknowledged to be the Messias, but should be reiected and refused of the Iewish Nation, to the end he might be put to death amongst them according to the fore-apointment and determinate counsell of God: for had they receaued him for the Messias they would neuer haue bled him so shamefully as they did, neither should he then haue bin slaine amongst them as was foretold he should. This then being one marke of the Messias that he should be refused for the Messias of the Iewish Nation, and of the chiefest rulers amongst them, is a great confirmation of our faith in asmuch as it is soundfully performed in our Sauour Iesus Christ, towhome they scorned, reiected, condemned, and put to death. And therefore as if the Iewish Nation had receaued our Iesus for the Messias, It had bin an vndoubted argument that he had not bin the right Messias, so on the other side because they did refuse him; It is a very strong perswasion to vs that he was and is the very true Messias inderde. In vaine therefore it is if any do looke for such a Messias as should be wholie receaued of the Iewish Nation for none such was promised, yea it was foretold (contrariewise) that hee should be refused of them. As our Iesus was: that so he might be made an offering for sinne, according to the preordination of God.

2 It was foretold of the Messias that he should be borne of a Virgin, *Esay. 7. ver. 14.* That the place of his byrth should be Bethlem. *Mich. 5. ver. 1.* That at his byrth all the Infantes rounde about Bethlem should be slaine for his sake *Ier. 31. ver. 15.* That the King



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King of the earth should come and adore him, and offer gold and other gifts unto him. *Psal. 71. 10.* What he should be presented in the temple of Jerusalem for the greater glorie of that second temple. *Mat. 3. ver. 1.* What he should fly into Egypt and be recalled thence againe. *Ofs. 11. 2.* What a starre should appeare at his birth to notifie his comming into the worlde. *Num. 2.* That Iohn Baptist (who came in the spirite and power of Elias, and therefore was called Elias. *Luk. 1. 17. Mat. 11. 10. 14.*) should be the messenger to goe before him, and to prepare the way and to cry in the desert. *Mal. 3. 1. Mal. 4. 1. Esa. 40. 3.* After this: that he should begin his owne preaching with a humilitie, quietnes, & clemencie of spirit. *Esay. 42. 2.* What he should be poore, abject, and of no reputation in this worlde. *Esa. 53. Dan. 9. Zecha. 9. Ier. 14.* What he should doe strange miracles, and heale all diseases. *Esay. 29. 3. 6. Es. 91.* What he should die and be slaine for the finnes of his people. *Dan. 9. Esay. 53.* What he should bee betrayed by one that put his hande in the dish with him, which was his owne Disciple. *Psa. 40. ver. 14. 54. & Psa. 18. ver. 8.* What he should be sold for thirtie peeces of silver. *Zecha. 11. ver. 13.* What with those thirtie peeces there should be bought afterwards, a field of potters. *Ier. 30.* What he should ride into Jerusalem upon an Ass before his passion. *Zecha. 9. 9.* What the Iewes should beate and buffet his face, and defile the same with spitting upon it. *Esa. 50. 6.* What they should whip his bodie before they put him to death. *Esa. 53. 2. Psal. 37. 18.* What they should put him to death among thieves and malefactors. *Esay. 53. 12.* What they should giue him wine to drinke, deuide his apparrell, and cast lots for his upper garment. *Psal. 68. 22. & Psal. 22. 18.*

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That the manner of his death should be crucifixion, that is nailing of his hands & his feete vnto the crosse. *Psal. 22. 16. Zacha. 12.* That his side should be pierced, and that they should looke vpon him when they had so pierced him. *Zacha. 12.* That hee should rise againe from death the third day. *Psal. 16. 10. Ose. 6. 3.* That hee should ascend into heauen and sitte at the right hand of his Father (in glorie and loyaltie, & like a conquering potentate ouerruling all.) *Psal. 110. 1. 2.* All these things, and whatsoeuer els belonging to the Melsias are found perfectly fulfilled in Iesus Christ and in no other: And therefore hee alone and no other is the true Melsias.

3. Hitherto haue I spoken of such circumstances and accidents, as did belong vnto the Melsias, concerning his incarnation, byrth, life, death, buriall, resurrection, and ascention into heauen, and there sitting at the right hand of his Father: and also of his relection by the Iewes and Iewish Nation: which things albeit they be very wonderfull and sufficient to establishe any mans beliefe in Christ Iesus our Lord, in whom only they are found faithfull: yet if we shall consider withall, the time of the Melsias his appearing, & when he should come into the worlde our faith wilbee so much the more confirmed towards him.

Dan. 2. 39. Daniell the prophet of God (who liued in the time of the first Monarchy,) foretold that there should be  
 44. three Monarchies more, & the last of these foure Monarchies greatest of all: And that in the daies of this fourth and last Monarchy (which was the Romayne Monarchy or Empryre) The eternall King or Melsias should come & build vp Gods kingdome thoroughout al the worlde. And this hapned accordingly, for Ie-  
 sus

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hus came & was bozne in the fourth Monarchy, which was the Romaine) namely in the daies of Augustus the Romaine Emperour. But yet let vs goe more strictly to the matter.

The Temple of Ierusalem (as all men knowe) was builded twise, first by king Salomon which lasted about 440 yeares, & then was destroyed by Nabuchodonosor King of Babilon: Wherefore about 70. yeares after it was builded againe by Zorobabell, who reduced the Iewes from their Captiuitie. But this second Temple for pompe and riches of the materiall building was nothing like vnto the first (which the old men in the booke of Esdras doe testifie by their weeping, when they saue this second and rememberred the first) (and which Aggeus the prophet doth expressly testifie. And yet sayth God by his prophet Aggeus in the same place that after a while the DESIRED OF AL NATIONS shall come, and then should that second house or Temple be filled with glorie, and that greater should bee the glorie of this last house than of the first: Which prophetic was fulfilled by the comming of our Saviour Iesus Christ into this second Temple, which being personally done, was farre greater dignitie and more glorie thereunto, than any dignitie whatsoener was found in the first Temple builded by Salomon. It is therefore manifest that the Desired of al Nations, that is the Messias should come whilst the second temple stood. And so doth Daniel also shew that the second Temple (after the rebinding thereof) should not be destroyed vntill the Messias were first come and slaine. And Malachy the Prophet doth also most plainly testifie that hee should come during the second Temple. And so indeede he did: for Christ Iesus came into the world during

1. Esd. 3.  
Agge. 2. 4.

Agge. 2. 5. 7.  
6. 7. 8. 9. 10.

Dan. 9. 26.

Mal. 3. 1.

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ring that second Temple, and did himselfe likewise  
 foretell the destruction thereof, ere that generation  
 passed, which came to passe accordingly: for it was  
 destroyed about 46. yeares after the ascention of our  
 Saviour into heauen, by *Titus* Sonne to *Vespasian*  
 the Romanic Emperour. Most vaineely therefore doe  
 the Iewes or any other expect for a *Messias* to come  
 after the destruction of that second Temple.

Gen. 49.

Let vs yet moreouer consider the prophetic of old  
*Jacob* concerning the particular time of the *Messias*  
 his appearing. Come hither my children (saith hee)  
 that I may tell you the thinges that are to happen  
 in the latter dayes, &c. The scepter shall not depart  
 from *Judah* vntill *Shilo* come, which is the expecta-  
 tion of the Gentiles. By *Shilo* is meant the *Messias*  
 (as both Iewes and Christians expound it.) This  
 prophetic so long foretold, was performed at the birth  
 of *Jesus Christ*, in the dayes of *Herode* king of *Jew*  
*rie*. For from the time that the scepter was given to  
 king *Dauid* (who was the first king of the Tribe of  
*Judah*) it did not depart from that Tribe, but remay-  
 ned alwayes in it vntill the dayes of king *Herode*, in  
 whose time, and not vntill whose time all gouerne-  
 ment was taken away, and cleane departed from the  
 Tribe of *Judah*, and committed to a stranger: and  
 therefore in the time of *Herode* was the *Messias* to  
 bee borne, and neither before nor after his time. That  
 the scepter or gouernement was not cleane taken a-  
 way or departed from the house of *Judah* (after it was  
 once settled in it in the person of king *Dauid*) even till  
 the dayes of *Herode* the king, is euident: for from  
*Dauid* (who was the first king of that Tribe) vnto  
*Zedechias* that died in the captiuitie of *Babylon*, the  
 Scripture sheweth how all the kinges descended of  
 the

## Against Atheists.

the house of *Judah*: And during the time of the captivitie in *Babylon* (which was seuentie yeeres) the *Yewes* were alwayes permitted to chuse unto themselves a gouernour of the house of *Judah* (whom they called *Raschgalvta*.) And after their deuinerie from *Babylon*, *Zerobabel* was their gouernor of the same Tribe, and so others after him untill you come to the *Machabees*, who were both gouernours and *Præfests*, so that they were by the mothers side of the Tribe of *Judah*, and by the fathers side of the Tribe of *Leui* (as *Rabbi Kimbi* affirmeth) and so from these men downe to *Hircanus* King of *Iewrie*, who was the last King which was lineally descended of the house of *Dauid*, and of the Tribe of *Judah*.

Talm. in tract. Sanhed. ca. Dinei Man mouth. Rab. Mo. scs Egyp. in præf. Maimonim Eld. lib. 1. cap. 1. 2. 3. Mac. lib. 1. cap. 2. 3. Rab. Kimbi com. in Agg. Ioseph. lib. 13. & 14. Antiq.

So after *Hircanus* came the afore-named *Herode*, a mere *Stranger*, whose Father (as *Iosephus* (who well knew) reporteth) was called *Antipater*, and came out of *Idumæa*: he came into acquaintance and fauour with the *Romans*, partly by his sayde Fathers meanes (who was (as *Iosephus* sayth) a well moneyed man, industrious, and famous) and partly by his owne diligence and ambition, being of himselfe both witty, beautifull, and of most excellent and rare qualities: by which commendations he came at length to marrie the daughter of *Hircanus* afore sayde King of *Iewrie*, and by this marriage obtayned of his Father in lawe to be chiefe gouernour and ruler of the prouince and land of *Galilee* vnder him. But *Hircanus* afterwarde in a battaile against the *Parthians*, fell into their handes, and was taken and carryed prisoner into *Parthia*.

*Herode* then took his journey to *Rome*, and there

he

## Gods Arrowve.

hē obtained to be created king of *Iurie* without any title or Interest in the worlde: for that not onely his father in Law *Hircanus* was then lining in *Parthya*, but also his yonger brother *Aristobulus* and thre of his sonnes (viz. *Antigonus*, *Alexander*, and *Aristobulus*) with diuers others of the blood Royall in *Iurie* were aline also.

Ioseph. lib.  
15. Antiqu.

*Herode* then hauing procured by this meanes to be king of *Iurie*, procured first to haue in his handes the king *Hircanus*: so put him to death. He brought also to the same end his yonger brother *Aristobulus* and his thre sonnes likewise. He put to death also his owne wife *Mariamnes* which was king *Hircanus* daughter, as also *Alexandra* her mother, & some after two of his owne sonnes which hee had by the same *Mariamnes*, for that they were of the blood royall of *Iuda*: And a little after that againe, hee put to death his third sonne named *Antipater*: Hee caused also to be slaine forty of the chiefeest Noble men of the tribe of *Iudab*. And as *Philo* the Jew (who lined at the same time with him) writeth, Hee put to death all the *Sanhedrin*, that is, the twenty seauen Senators or Elders of the tribe of *Iudab* that ruled the people. Hee killed the chiefe of the Sect of the *Pharisees*. Hee burned the Genealogies of all the kings and Princes of the house of *Iudab*, and caused one *Nicolaus Damascenus*, an Historiographer, that was his seruauant, to draue out a petigrée for him and his line, as though hee had descended from the ancient kinges of *Iudab*. Hee translated the Priesthode and sold it to strangers. And finally, hee so razed, dispersed, and mingled the house of *Iudab*, in such sort, as no one iote of gouernement or principallitie remained therein. Now then in the daies of this king *Herode*

and

Philo. lib.  
de temp.



## against Atheists.

and not till then, was the Scepter (that is) the gouernement departed from Iudah, and therefore then and not till then was the Messias to appeare according to that prophetic of *Iacob*, and so it came to passe accordingly: For Christ Iesus the very true & vndoubted Messias was then borne, viz. in the time of *Herode* king of *Iurie*. In vaine therefore doe the Iewes or any other looke for any other Messias to come after the daies of that *Herode*, in whose time (and not before) was the Scepter and all principallity and gouernement departed utterly from the house of *Iudah*, and therefore in his time, and neither before nor after was the Messias to appeare and come according to *Iacobs* prophetic.

*Daniel* the Prophet yet goeth narer to worke, and sheweth euen the very day and time of the day when the Messias should bee slaine for the sinnes of his people, for in the first yeare of *Darius* some of *Ahasuerus* king of the *Medes*, about the time of the euening oblation he prayed to his God for the people and their deliuerance, inasmuch, as then hee perceiued that the seauentie yeares of their captiuitie (soe to be by *Jeremy*) were now come to an ende. So *Daniel* thus praying, about that time of the euening Oblation God sent his Angell *Gabriel* to signifie and shew vnto him, that at the very beginning of his Supplications, the commaundement came forth for the returne of the people from their captiuitie, and to build againe *Ierusalem*, and sheweth likewise that as the people had now bene in the captiuitie of *Babylon* seauentie yeares and then were deliuered from that their earthly bondage: So it should come to passe, that within seauentie weekes of yeares, the Messias should come, who should finish wickednes, seale vp

D

sinnes,



# Gods Arrowe

sinnes, blot out iniquitie, and bying in euerlasting righteousness, and bee a deliuerer not onely from the outward but from the spirituall *Babylon*, and hellish *Egypt*.

Dan. 9.

The wordes of the Angell bee these following: At the very beginning of thy Supplications, the commandement came forth: And I am come to shewe thee, for thou art greatly beloued: Therefore vnderstand the matter and consider the vision. Seauentie weekes are determined ouer thy people, and ouer thy holy Citie to finish wickednesse, and to seale vp sinnes, and to blot out iniquitie, and to bring in euerlasting righteousness, to seale vp vision and Prophecie, and to annoint the HOLY OR HOLYES, or the MOST HOLY. Know therefore and vnderstand, that from the going forth of the commandement to bring againe the people, and to builde *Hierusalem* vnto MESSIAH THE PRINCE, there shall bee seauen weekes and three score and two weekes, &c. After these three score and two weekes shall MESSIAH be slaine, and not for himselfe, &c. Hee shall confirme the couenant with many for one weeke, and in the middest of the weeke hee shall cause the Sacrifice and the Oblation to cease. For the better vnderstanding of which wordes, it must bee remembred, that this worde *Hebdomada* signifying a weeke, or seauen, is sometimes taken for a weeke of daies, that is, seauen daies, and then is it called *Hebdomada dierum*, a weeke of daies, as in this prophecy of *Daniel* wee sayth of himselfe, that he did mourne three weekes of daies: But at other times it signifieth the space of seauen yeares, and then is it called *Hel lomada Annorum*, A weeke of yeares, as in *Leui-*

Dan. 10. 2.

## against Atheists.

*Leuiticus*, where it is said, Thou shalt number vnto thee seauen weekes of yeares, that is, seauen times seauen yeares, which make fortie and nine yeares. Leuit. 25. 3  
& cap. 23.  
& alibi po-  
sea.

Prove it is most certaine that these seauentie weekes are to be understode weekes of yeares and not of daies (for that euen by the Iewes owne confession, as also by the booke of *Esdra* it is manifest that the Temple and *Hierusalem* were many yeares in building befoze they were finished. These seauentie weekes of yeares therfore are seauen times seauentie yeares, which make in a summe totall foure hundred and ninetie yeares: within which time the Messias should be slaine: for from the going forth of the commaundement to bring the people backe againe, and to builde *Hierusalem* (which commaundement went forth at the beginning of his supplications which were the first yeare of *Darius*, as the Text sheweth) vnto the time that Messiah the Prince was annointed to preach the kingdome of God (which was after his baptisme when he began to be about thirty yeares of age) there must be seauen weekes, and three scoze and two weekes, that is, fortie and nine weekes, which make foure hundred foure scoze and three yeares: which number of yeares being rightly accounted from that time of *Darius*, wherein the commaundement went forth, are fully accomplished in the fiftenth yeare of *Tiberius Caesar*, at which time, Christ Iesus was baptized and annointed by the spirite of *G D P* descending downe vpon him in the forme of a Dove, A voyce also being heard from heauen saying: This is my welbeloued sonne in whom I am well pleased.

# Gods Arrowe

Yet is there one weeke more to make vp the number of seauenty, in the midst of which weeke the Messiah should bee slaine, which came to passe accordingly: for in the midst of that weeke, that is, about thre yeres and a halfe after Christs baptism, Christ Iesus the true Messias was put to death, and dyed for our sinnes, which was in the eighteenth yeare of *Tyberius Caesar*: In vaine therefore doe the Iewes or any other looke for an other Messias to come after the daies of that *Tyberius Caesar* the Romane Emperour.

4 The Scriptures doe shewe that the Messias should come of the seede of *Danid*, according to the words of God, I haue sworne to *Danid* my seruant, I will prepare thy seede for euer, and will build vp thy seate to all generations: Which cannot bee applyed to king *Salomon* his sonne (as the latter Iewes apply it) for these wordes, that his kingdome shall stand for euer, and for all eternitie, cannot be verified in *Salomon*, whose earthly kingdome was rent and torne in pieces straight after his death by *Ieroboam*, and not long after as it were ertinguished: neither can they bee vnderstode of any terrestriall king, but they must needes bee vnderstode of an eternall king, which should come of *Danids* seede: The promise then made to *Danid* for Christ to come of his seede is againe repeated after his death by many prophets and confirmed by God as in *Jeremie*, where God beth these wordes, Behold the daies come on, that I will raise vp to *Danid* a iust seede, and hee shall raise a King, and shall bee wise, and shall doe iudgement and Iustice vpon earth, and in his daies shall *Iuda* be saued, and *Israel* shall dwell confidently, and this is the name that men shall call him, *Our iust God*. All this

Psal. 88.

2. King. 7.

1. Chro. 22.

Ier. 23. 6.

Eccl. 33. 16.

## against Atheists.

this was spoken of *Dauid* aboue foure hundred yers  
after *Dauid* was deade, which proueth manifestlie  
that the promises and speeches were not made vnto  
king *Dauid*, for *Salomon* his sonne, nor for any other  
temporall king of *Dauids* lyne, but for *Christ*, who  
was particularly called the sonne of *Dauid*, for that  
*Dauid* was the first king of the tribe of *Iudah*, and  
not onely was *Christs* progenitor in the flesh, but al-  
so did beare his tipe & figure in many other things.  
For which cause likewise in *Ezechiel* (who liued a-  
bout the same time that *Ieremie* did) the *Messias* is  
called by the name of *Dauid* himselfe: for thus sayth  
God at that time to *Ezechiel*: I will saue my flocke, Ezech. 34. 9  
neyther shall they any longer bee left to the spoyle, 85.  
I will set ouer them a shepheard, and he shal feede  
them, euen *Dauid* my seruant, he shall feede them,  
and he shall be their shepheard, and I will bee their  
God, and my seruauant *Dauid* shall be their Prince.  
In which words not onely wee that are *Christians*,  
but the latter *Iewes* also themselves doe confesse in  
the *Thalmud*, that their *Messias* is called *Dauid*, for  
that he was to descend of his seed.

Now then lette vs see whether *Iesus Christ* our  
Lord did come of the seed of *Dauid*, as was foretolde  
the *Messias* should. It is plaine that he did, for neuer  
any man doubted or demped but that *Iesus* was dire-  
ctly of the tribe of *Iudah*, and descended lineally by his  
mother of the onely house of *Dauid*, as was foretolde  
hee should) which is confirmed most clearly by the  
two genealogies and petigræes set downe by *Saint* Luke. 3. 1  
*Mathew* and *saint Luke*, of the blessed virgins whole Math. 1,  
discent from *Dauid* to *Ioseph*, that was of the same  
tribe and kinned with her: for according to the lawe  
of the *Iewes*, they used to marry in their owne tribe.

## Gods Arr ovve

And therefore the Euangeliste shewing the lyne of *Ioseph*, doe thereby also declare the lynage and stocke of *Marie* (the mother of *Iesus*) as being a thing then sufficiently knowne vnto all, though they speake no more.

Luk. 2. 1. 2.  
3. 4. 5.

Secondly, it is confirmed by their repayzing vnto *Bethleem* (when commaundment was given by *Augustus Caesar*, that euerie one shoulde repayze to the head Citie of their Tribe and familie, to bee taxed or selled for their tribute) for by their going thither it is shewed, that they were both of the lynage of *Dauid*, in as much as *Bethleem* was the proper Citie onely of them that were of the house and linage of *Dauid*, for that king *Dauid* was borne therein.

Thal. tract.  
Sanh. cap.  
Higmar.

Thirdly, it may appere by this, for that the *Iewes* who sought out all exceptions they could agaynst him, yet neuer excepted this, nor alleadged agaynst him that hee was not of the house of *Iuda*, nor of the house of *Dauid*, which they would neuer haue omitted if they might haue done it with anie colour, for such a speech (if it could truly haue been spoken) would easilie haue convinced our *Iesus* not to bee the true *Messias*. But it appeared they neuer doubted of this. Yea I adde further, that it remaineth registred in the *Iewes Thalmud* it selfe, that *Iesus* of *Nazareth* crucified was of the bloud royall, from *Zerobabel* of the house of *Dauid*. Wherewith agreeth that saying of *Paul* the Apostle, where hee testifieth thus: *Rom. 1. 3. 4* *Iesus* Christ was borne of the seede of *Dauid* according vnto the flesh, though hee were also the Sonne of God in power, according to the spirite of sanctification.

That the mother of *Iesus* was a *Virgin*, is plentifully testified by the Euangelists, & that so the *Messias*

## against Atheists.

Messias mother should be, the scripture of the Jewes do sufficiently shew. For in *Esay. 7. 14.* it is tolde as a strange thing to king *Achas* (and so it is in deede) that a virgin should conceave and bring forth a Son (and they should call his name *Emmanuel*, that is, God with vs.) Which could not be strange, if the Hebrew word in that place did signifie onely a young woman (as some later Rabbins doe affirme) for that is no strange or new thing, but common and ordinarie for young women to conceave and beare children: wherefore the Septuagints doe rightly translate the worde *Parthenos*, which properly and fully signifieth a Virgin, and so did also the Elder Jewes understand it as *Rabbi Simeon* well noteth. And *Rabbi Moses Hadasan* (of singular credit among the Jewes) upon these words of the *Psalme*, Truth shall bud forth of the earth, saith, that it is not said, Truth shall be ingendred of the earth, but Truth shall bud forth, to signifie thereby that the Messias (who is meant by the word Truth) shall not bee begotten as other men in carnall copulation: he also citeth *Rabbi Berechias* to bee of the same opinion: and finally *Rabbi Hacadosch* proueth by art Cabalisticall out of many places of Scripture, not onely that the mother of the Messias shall be a virgin, but also that her name shall be *Marie*. Like as also the same *Rabbi Hacadosch* proueth by the same art out of many textes of Scripture, that the Messias name at his coming shall be *Iesus*. And th at the mother of the Messias should be a virgin may further appeare in the propheticke of *Jeremie*, where God saith: I will worke a new thing vpon earth, A woman shall enuiron or inclose a man: which were no new thing, but vsuall and wonted, except it be vnderstood of a virgin that should beare a child.

Rab. Sim. &  
Ben. Iohar.  
in cap. 2.  
Gen.  
Rab. Moses  
Hadarf, in  
Psal. 14.

Rab. Mos.  
Had. in Ge.  
25.  
Rab. Hacad  
ad quest. 3.  
in Ez. cap. 9  
Rab. Hacad  
in Esay. 9. 11

Ier. 31. 22.



# Gods Arrowe

6 Now because Christ Iesus by the wonderfull  
works and surpassing myracles which hee did, being  
such as no man could doe (if hee had bene but a bare  
man) as also by his heavenly doctrine, wordes, and  
deedes, did declare himselfe to bee the Sonne of God,  
sent from the bosome of his Father, let vs also see as  
we haue found the Messias to be man, so search whe-  
ther he ought not to bee God also. The sacred scrip-  
ture of the Iewes giue answers, that hee ought to bee  
God also, and so to bee both God and man. Which  
thing is signified by the Prophet *Esay*, when he saith:  
*Esay. 7. 14.* They shall call his name *Emmanuel*, which is by in-  
terpretation, *God with vs.* Again the same *Esay* tes-  
tifieth, that they shal call his name wonderful coun-  
*Esay. 9. 6.* seilor, the mightie God, the euerlasting Father, the  
*Esay. 4. 2.* Prince of peace. Again by *Esay* hee is called The is-  
sue of the Lord, and also the fruite of the earth, to  
signifie him to bee both the Sonne of God and the  
Sonne of man. And *Jeremie* the Prophet doth testifie  
*Iere. 23. 6.* of him, that hee shall bee called The righteous God,  
*& 33. 16.* or God our righteousness. And God himselfe saith of  
*Psal. 2. 7.* him, Thou art my Sonne, this day haue I begotten  
thee. And *Danid* proueth him plainly to be the Son  
of God, for though hee knewe hee should come of his  
fede as touching the flesh, yet doth hee also call him  
*Psal. 110. 1.* his Lord, saying thus: The Lord said vnto my Lord,  
sit thou at my right hande vntill I make thine ene-  
mies thy foote-stoole. With *Danid* calleth him his  
Lord, it is manifest that hee taketh him not onely to  
bee man, but God also, even the Sonne of God, the  
second person in the Trinitie. This matter is testifi-  
ed almost euerie where in the scripture of the Iewes,  
and therefore I need not further to amplifye.

7 Per because the Iewes doe looke for the Messias  
to



## against Atheists.

to be a terrestriall king which should raigne in Ierusalem, and subdue all their enemies with his terrestriall power and force, wherein how grossely they erre, as the premises do partly shew. So is it not impertinent here to speake somewhat to convince their so grosse opinion. For first the time is past long ago when in the Messias should come, and yet no such terrestriall king as they dreame of, hath bene rainging in Ierusalem: and therefore very experience and knowledge of the times might teach them to abandon so foolish a conceit. *David* calleth him the Eternal king: *Michas* saith he shall raigne for ever: which cannot bee supposed of an earthly kingdome. Again, Aske of me (saith God to his sonne) the *Messias*, and I will giue vnto thee the heathen for thine inheritance, and the uttermost parts of the world for thy possession. Which words do shew, that the Messias should bee an vniuersall king, to rule not onely ouer the Iewes, but ouer the Gentiles also, euen ouer all the world. Again it is said, that he shal endure with the Sunne, and before the Moone from generation to generation, he shall raigne from Sea to Sea vnto the end of the world: All kings shall adore him, & all nations shal serue him, all tribes of the earth shal be blessed in him, and all nations shal magnifie him. And it was tolde *Abraham*, that in his seed (that is in the Messias which should come of his seed) all nations of the earth should be blessed. How then should hee ouerthrow any nations for the Iewes sake (as they dreame) when all nations were to receiue their blessing from him. In the prophetic of *Esay*, the commission of God his father vnto him is thus set down. It is too little that thou be vnto me a seruant to raise vp the tribes of *Israel*, and to conuert vnto mee the

Dan. 2. 44.

Mich. 4. 5.

Psal. 2.

Psal. 71.

Gen. 18.

Esay. 49. 6.

called

E

drags

# Gods Arrowe

dregs of Israel, be ho d I haue appeared vnto thee al-  
 so to be a light vnto the Gentiles, that thou be my  
 saluation vnto the vttermoſt parts of the earth. Ca-  
 uertie where almoſt it is teſtified, that the Gentiles  
 ſhould haue euery way as much intereſt in the Meſ-  
 ſias as the Iewes, and ſhould be as benefitfull vnto  
 them. The Meſſias therefore, though hee be termed  
 a king, and is ſo indeed, yet is to be ſuppoſed a ſpiritu-  
 all and eternall king (as the Prophets declare him)  
 ſoꝛ it is too childiſh and ſond to imagine him to be an  
 earthly king, which ſhould raigne only in Iudea, and  
 be a great & mightie terreſtriall conqueror. Doth not  
*Zachary* (as touching his ſtate in this world) ſhew,  
 that he ſhould come poorly riding vpon an Aſſe: doth  
 not *Eſay* ſay, that in this world hee ſhould be a man  
 deſpiſed, abiection, and of no reputation: doth not *Daniel*  
 expreſſly ſay, that he ſhould come to be ſlain, that with  
 his ſacrifice he might take away ſinne, and ceaſe al o-  
 ther ſacrifices: doth not *Zachary* ſay, that they ſhould  
 looke vpon him after they had pierced or crucified him?  
 And doth not the Prophet *Eſay* ſay of him, that hee  
 gaue his ſoule an offering ſoꝛ ſin, and that hee ſhould  
 be lead as a ſheepe to the ſlaughter, and as a lambe  
 dumb before his ſhearer, ſo opened not he his mouth:  
 Where ther is his pompe, when he was to be poore?  
 Where was his earthly honor, when hee was to be  
 abiection and of no reputation: Where was his world-  
 ly conqueſt, when he was himſelf to be ſlain: Where  
 ſhould his ſleſhly reſiſtance be, when hee was not ſo  
 much as to offer it, yea when his enemies were to  
 lead him to death as the ſheepe to the ſlaughter, and as  
 a lambe dumb before his ſhearer, not opening his  
 mouth to ſaue himſelfe: yea, both ſhould the Iewes  
 thinke (if they would thoughtfully conſider) that the  
 Meſſias

Zachar.9.

Iſay.53.

Dan.9.

Zachar.13.

Eſay.53.

## against Atheists.

Messias should be such a one as they dream of, when they were the men that should pursue him to death, and whome they should lake vppon when they had pierced him.

These things which haue bene spoken (though in very bryefe and plaine sort) are I trust sufficient to conuince the Iewes, that our Lord and Saviour Jesus Christ is that seede of the woman which shoulde breake the Serpents head, which deceiued *Adam* and *Eve* our first parents, and hee in whom all the Nations of the earth should be blessed, and is in all points the verte, true, certaine, and vndoubted Messias, which was fore-promised and fore-told by their prophets: for all thinges which were fore-tolde of the Messias, doe fitly fully, and onely agree to him, and to no other. And therefore I conclude against them, that the Christian Religion (which wee profess, & which we hold deriued to vs from that Christ the true Messias, the author thereof) is the onely true Religion which is acceptable to God.

### CHAP. III.

Wherein is shewed that the Christian Religion is the only true Religion, against the Gentiles and all Infidels of the world.



That there is a God the heathen haue euermore confessed, and that there is but one God (as the Christian religion holdeth) all the learned sort of the heathen philosophers haue acknowledged: for howsoeuer they dissembled at some times, & applied themselves outwardly to the error of the vulgar sort in naming of gods, yet surely they neuer

# Gods Arrowe

spake of mo than of one God, which thing may ap-  
 preare by *Plato* in an Epistle which hee writeth unto  
*Dionisius* king of Sicilie, wherein hee giueth him a  
 signe when hee spake in ieast, and when in earnest.  
*Hinc discas inscribam ego seruo, nec ne cum serido or-*  
*dior: p. Tolam ab vno Deo: cum sociis, a pluribus:* herey  
 by (such he) shall you know whether I write in ear-  
 nest or not, for when I write in earnest, I begin my  
 letter with one God: and when I write not in ear-  
 nest, I do beginne my letter in the name of manie  
 Gods. And thise of the most learned that ever profes-  
 sed the Platonicke Sect, *Platinus*, *Porphyrus*, & *Pro-*  
*clus*, do all testifie and proue in diuers partes of their  
 woorkes (bearing themselves but heathens) that both  
 themselves, and their Maister *Plato*, neuer beleued  
 indeede but one God.  
 Aristotle that induced *Plato*, and began the sect of  
 the Peripateticks, though he were a man so much gi-  
 uen to the search of nature, as that sometime hee for-  
 med to forget God the author of nature, yet in his old  
 age, when hee wrote the booke of the world, hee resol-  
 ueth the matter more clearly, acknowledging also  
 one God, and saith moreouer in the same place, that  
 the multitude of Gods was invented to expresse the  
 power of this one God by the multitude of his mini-  
 sters, whereby doth appeare, that belike the foolish-  
 er sort of heathens did imagine of God as of earthlie  
 Princes, for they saue that every earthlie Prince  
 had a great manie men ministers, otherwile called  
 seruantes, and attendantes vpon him, thereby to  
 declare and shewe his power, his magnificence, and  
 high honoz, and therefore they thought likewise that  
 the great & high God could not be sufficiently concei-  
 ued of, except it were supposed that hee had a great  
 number

Plato epist  
 13. ad Dy-  
 onil.  
 Plotin. En-  
 nea. 1. lib. 8  
 1. 2. & En.  
 6. lib. 4. cap  
 12. 3. 4.  
 Porph. lib.  
 2. de Abst.  
 & lib. 1e  
 occa. cap. 2.  
 Procl. in  
 Theolog.  
 Platon. &  
 lib. de Ani-  
 ma & dzm  
 1. 31. 42. 55

Arist. lib.  
 de mundo.

# against Atheists.

number of inferiour gods waiting and attending  
upon him, in like sort to shew his greatness and mag-  
nificence. This opinion of their matter concer-  
ning One God, *Theophrastus* and *Aphrodisens*, Theoph. in  
Metaph.  
Alex. A-  
phro. lib.  
de provid.  
two principal Peripateticks do confirme at large.

*Zeno* the chiefe and father of all the Stoicks was  
wont to say (as *Aristotle* himselfe reporteth) that  
either one God, or no God. Which opinion of  
One God, is auerred every where by *Plutarch* and  
*Seneca*, two most excellent writers, and great admi-  
ners of the Stoicke severitie. And before them by  
*Epictetus*, a man of singular account in that sect,  
whose wordes were esteemed Oracles, *Dicendum  
autem omnia unum esse Deum, omnia negere, omnibus  
providere*, Before all thinges (sayth hee) wee must af-  
firme that there is one God, and that this God go-  
verneth all, and hath providence over all.

As for the Academicks although their usage  
was to doubt and dispute every thing as *Cicero* see-  
meth to do in his discourse concerning the gods, yet Cicero. lib.  
de natura  
De.  
at last he concludeth in this point with the Stoicks,  
who belieued One God. And as for *Socrates*, Apuleius.  
Aleg. &  
Laert. in  
vita Socr.  
who was the father and founder of the Academick  
sect (and who was judged by the Oracle of *Apollo*  
to be the wisest man in all Greece) the world both  
knoweth that hee was put to death for teaching at the  
multitude of gods among the Gentiles.

All these four sects of Philosophers then (who  
in their time bore the credit of learning) made (as we  
see) profession of one God, when they came to speake  
as they thought. And yet if wee will ascend up  
higher to the times before these sects began, that is to  
*Pythagoras*, and *Archylai*, *Tarentinus*, and before  
them againe to *Marcus*, *Trismegistus* that was  
Vide apud  
Plutarch.  
De placit.  
Philos.  
Trismeg.  
perman.  
in AId.  
the &



# Gods Arrowve

the first Parent of Philosophy to the *Egyptians*  
 wee shall finde them so plaine and resolute herein, as  
 none can bee more. It is true that the Heathen  
 did honour such men as were famous either for their  
 valiant actes, their singuler inuention in matters,  
 their god turnes to others, or their alone rare gifts  
 and qualities aboue others) with their title of gods,  
 but yet they beleued not that those men were gods:  
 yea, they kneiue them to bee no other than mortall  
 men, which thing *Trismegistus* sheweth, when hee  
 sayth, *Deos non natura ratione, sed honoris causa no-*  
*minamus*: Wee name them Gods not in respect of  
 their natures, but for honours sake. What is, wee  
 call them gods not for that we thinke them to be so,  
 but because vnder that title, we would honour some  
 famous act, or rare parts and qualities which were  
 in them. *Cicero* likewise testifieth the same in these  
 words: The life of man (sayth hee) and common cu-  
 stome haue now decreed to lift vp to heauen by  
 fame and good will, such men as for their good turnes  
 are accounted excellent. And hereof it commeth that  
*Hercules, Castor, and Pallas, Esculapius, and Liber,*  
 (which were but men) are not reckoned for gods.  
*Persons* likewise *Zeno*s scholler testifieth the same:  
 And therefore did the *Gretians* truly thinke, who (as  
*Herodotus* reporteth) thought that their gods (whom  
 they so called) were no other at first than mortall  
 men, and so is the common opinion of all. And when  
 men and women that were famous, excellent, and  
 surpassing others dyed, because the memory of them  
 should not dye with them, but remaine as presidents  
 to follow, or as persons to be admired at, those that  
 were liuing couide not bee content to honour them  
 with the title of gods and goddesses, but also would  
 needs

Trisme. in  
 perman.ca.  
 2.3.4.5.&c  
 in Asclep.  
 ca.2.6.&c.

Cicero his  
 opinion  
 concerning  
 the gods  
 of the Pa-  
 nyms.

Perseus  
 his opinio.  
 Herod li.1

The begin-  
 ning of  
 Idolatry.



## against Atheists.

men have their pictures or Images painted, and set  
up some where for posterity. Behold: Here it ains  
that they after a while began (as mans naturall cor-  
rupt inclination is so prone that way) to give honour  
and to do reverence unto them and not so contented,  
they proceeded further and builded Altars and Tem-  
ples unto them, and at length consecrated Priests  
and appointed certaine rites, ceremonies, and sacrific-  
es to be done there: The Diuell hereupon taking  
occasion and fit opportunity (purposing alwaies to se-  
duce the world, and to hold them in error so far forth  
as he might) entred at last thro those Altars (which  
were dedicated to those men) and under the names of  
those men, made a way to have himselfe worshipped,  
(in steade of the true God.) For true it is which the  
sacred Scripture witnesseth, That the Gentiles sacri-  
ficed their Sonnes and their Daughters vnto Di-  
uels: And which Paul saith, that whatsoever the  
Gentiles offer, they offer vnto Diuels, and not to  
God. For the diuels being entred into those altars re-  
ceiued their sacrifices offered to them, being glad they  
had them in such a predicament, and because their de-  
lusion should bee the stronger, vnder the names of  
those men they would peld forth an ear to such as  
came to demand any questions of them, and those  
their answers were written by their Priests, and  
called Oracles, and with such lightes those diuillish  
spirits bewitched the world and deceived them: Of  
which their Oracles, more shall bee spoken here-  
after: But here first I make this Argument against  
them.

They which (how soeuer ighotantly) worshippe  
Diuels, are far from the true Religion: this is plaine.  
But the Gentiles worshipped Diuels: Ergo, &c.

What

Plal. 105.  
1. & or. 10.  
30.

# Gods Arrowe

Polid.de  
Inuen.li.5.  
cap.8.

That the Gentiles worshipped Diuels (not Gods) may appeare, first by this reason, for that those their Gods allowed (yea required) not beasts but men to be sacrificed vnto them, delighting themselves in such infinite murders and manslaughters, as were most cruell and vnnaturall, signifying themselves to bee thereby appeased, wherein God is most displeased. For (as *Polydore Virgil* hath collected) the people of Rhodes sacrificed a man to *Saturne*: In the Island *Salamis*, a man was sacrificed to *Agraula*: To *Diomedes* in the Temple of *Pallas*, a man was offered, who being thrise led about the Altar by yong men, was at last by the Priest runne through with a speare and put into the fire and burnt: Amongst the people of *Cypus*, *Taucras* sacrificed humane sacrifice vnto *Iupiter*, and left the same to posteritie to followe: To *Dioue* likewise humane sacrifices were offered: The like was done to *Hesus* and *Tenastes*. Amongst the *Egyptians* three men a day which were sought out (if they were cleare) were sacrificed to *Iuno*: Amongst the *Lacedemonians* they were wont to sacrifice a man to *Mars*: The *Phenicians* in the calamitous times of warre and pestilence, were wont to sacrifice vnto *Saturne* their dearest friends: The people called *Cures* sacrificed children vnto *Saturne*: At *Laodicia* a virgin was sacrificed to *Pallas*: And amongst the *Arabians*, every yeare a child was sacrificed and buried vnder the Altar. Also the *Ethiopsians*, *Scythians*, the *Carthaginians*, and almost all the *Grecians* (especially when they were to goe to warre) sacrificed a man: All barbarous Nations haue done the like: yea the *Frenchmen* and *Germanes*: yea, the *Romans* themselves did the like sacrifice, as namely to *Saturne* to *Italya* a man

## against Atheists.

man was sacrificed at the Altar: and not onely so,  
but he was also to bee cast downe from a bridge into  
the river Tyber: *Dionysius Halicarnassensis* writeth, *Dionys.*  
that *Jupiter* and *Apollo* were marvellous angry, for *Halicar.*  
that the tenth part of men were not sacrificed unto  
them, and therefore sought they vengeance upon Italy:  
*Diodorus* reporteth, that the Carthaginians  
when they were ouercome of *Agathocles* king of  
the Sicilians thought their Gods to be angry with  
them, and therefore to appease them, sacrificed  
unto them two hundred of the Noble mens sonnes  
at a time. Monstrous cruelty! Who then can  
possibly be perswaded otherwise, but that these gods  
of the Gentiles (which they thus worshipped and sa-  
crificed unto) were more Cruell, considering that  
such monstrous unkinde and unnatural slaughters  
of men (which must needs offend God the more)  
were the appeasements of their anger and wrath:

Againe these gods of the Gentiles were not onely  
well pleased with the sacrifices of the blood of men,  
but also well liked and allowed of fornications,  
adulteries, and all uncleannes: For at Alexandria  
the Image of *Saturnus* was most devoutly worship-  
ped, whose Priest *Tymarchus* by name, brought cer-  
taine Patrons of the Citie, which he had selected out  
unto that Image, or Idoll, as being sent for by their  
god, and there when the lights were put out had to  
do with them in the name of that their god. Also  
among the *Nasamonites* it was the custome that the  
Wife the first night after her marriage should lie  
with all the guests in honour of the goddess *Venus*.  
I therefore conclude, that those gods of the Gentiles  
which delighted in the slaughters of men, and like-  
wise in their filthines and uncleannes, must needs be

*Ruffin. lib. 11. c. 11.*  
*Eccles. lib. 11. c. 11.*

*Polid. de*  
*Inuent.*  
*lib. 5. cap. 2.*

diuels:

# Gods Arrowe 38

diuels: for the kind and righteous God can abide none of these things (as any mans owne reason, sense, and vnderstanding may teach him.)

Porphyr.  
lib. de re-  
spons. &  
oracul.

2 An other argument to proue that the gods of the gentiles were diuels, is this: because the oracles which they gaue forth in matters inwardly contingent, were either false, or els so ambiguous and vncertaine, as that they were deceitfull, and therefore could not come from God, but from the diuell. This falshood and deceitfulness of their Oracles *Porphyr* himselfe, the great patron of Paganisme testifieth in a speciall booke of the answers of the gods, wherein he professeth, that he hath gathered truely without addition or detraction, the Oracles that were most famous before his time, with the false and vncertaine euent thereof: in consideration of which euent, he setteth downe his owne iudgement of their power in predictions after this manner: The gods doe foretell some naturall things to come, for that they obserue the order of their naturall causes: But in things which are contingent, or doe depend vpon mans will, they haue but conjectures, onely in that by their subtiltie and celeritie they preuent vs: But yet they oftentimes lie, and deceaue vs in both kindes, for that as naturall thinges are variable, so mans will is much more mutable. Thus saith *Porphyr*, of the propheties of his gods: wherunto agreeth another *Heathen* among the *Grecians* named *Oenomachus*, who for that he had bene much delighted with Oracles, and more deceaied, wrote also a speciall booke in the ende of their falshood and lies, and yet sheweth that in many thinges wherein they deceived, it was not easie to conuince them of open falshood, for that (cunningly) they would imbrace their  
answers

Oenomachus  
de falsitate  
oraculorum  
& de artificibus  
infaustis.

## against Atheists.

answers (of purpose) with such obscurities, Equivocations, Amphibologies, and doubtfulnesses, as that alwaies they would leave themselves a covert where-  
in to save their credits. As for example, when *Cresus* that famous and rich king of *Lydia*, consulted with the Oracle of *Apollo*, whether he should make warre against the Persians, and thereby obtaine their Empire, the Oracle gave answer thus: If *Cresus* without feare shall passe over *Haly*, (which was a river that lay betwene him and *Per-  
sia*) hee shall bring to confusion a great rich king-  
dome. Upon which wordes *Cresus* passed over his  
Armie in hope to get *Per-  
sia*, but he lost *Lydia* his  
owne Kingdome, and so was deceaved by that uncer-  
taine Oracle.

Like answer gave the Oracle of *Apollo* to *Pyrr-  
rus* king of *Epirus*, demanding whether he should  
prosper in the warre against the Romanes, for it  
was delivered in these wordes. *Nisi se Acacia  
Romanos vincere posse*. I say that the Sonne of  
*Acacus*, the Romanes may overcome. Upon  
which Oracle, *Pyrrus* the sonne of *Acacus* thinking  
to be the Conqueror, was himselfe vanquish't by the  
Romanes.

A number more such Oracles there were where-  
with the world was deceaved, that trusted them, but  
I made not recite them, for (as it appeareth) the O-  
racles and answers which their wicked Spirits gave  
forth in matters future and merely contingent, were  
such as might be taken and construed two waies, and  
therefore their worshippers (if they had bene wise to  
have noted their cunning and deceitfull answers, con-  
taining no certainty at all) they had bene as  
good never to come at them to inquire of any matter

## Gods Arrowe

future, for they had such ambiguous answers, as whereby they might remaine as doubtfull, and as unresolved as they were at first, and so depart home as wise as they came, or rather more soles than when they went. But what might be the reason why these diuels or diuellish spirites, gaue no cert. lier answers to their worshippers in these matters future whereof they were demanded:

The reason is manifest, for no doubt they would if they could, that so their credit might haue bene the more: But it was a thing not in their power, but onely reserved vnto God to knowe and foretell certainly the thinges that are to come, for here in God pronoketh all the gods of the gentiles to make trial and experience of their power in these words: *De-  
clare vnto vs (saith hee) what shall ensue hereafter,* and thereby wee shall knowe that yee are Gods in-  
decde. Which sheweth that the certaine foretel-  
ling of thinges future, doth manifest a diuine power, whereof these diuellish spirites are not partakers, for had these wicked spirites such a power in them, as cer-  
tainely to knowe and foretell such thinges as were to come, out of all doubt they would then haue giuen such certaine, plaine, and vndoubted Oracles and an-  
swers in this behalfe, as would haue purchased them euerlasting credit in all the world: but now the false-  
hood and vncertainty and deceitfulness of them, haue got them in this perpetuall discredit in all the world, and manifested them to be no better than lying spi-  
rits, whose worshippers were miserably deluded by them (as euen the heathen themselves haue testified).

Having thus briefly, yet I trust sufficiently, dis-  
prooued the religion of the gentiles, as being a cruell,  
wicked, false, lying, and deceitfull religion hauing



## against Atheists.

In it no certaintie at all, to whereupon men might relye  
 or assure themselves, it remaineth now that I shew  
 and prove against them the truth of the Christian re-  
 ligion, which we profess. Where in the first Argu-  
 ment, to shew the powerfull and undoubted truth  
 thereof shall bee this: namely, the confession of the  
 gods of the Gentiles, that is, of Devils and hellish  
 spirits themselves, who have given testimonie there-  
 of, even to their stone worshippers, especially when  
 the time of Christ his appearing in the worlde (who  
 should bee the light of the Gentiles) drew nere and  
 approached: for the manifestation whereof, two Ora-  
 cles of *Apollo* may suffice, the one whereof was to a  
 Priest of his stone that demanded him of true Reli-  
 gion, and of God: to whom hee answered thus in  
 Greek. O thou unhappy Priest, why dost thou aske  
 mee of God, that is the Father of all things, and of  
 this most renowned kings deare and onely Sonne,  
 and of the spirit that conteyneth all, &c. Alas that  
 spirit will enforce mee shortly to leaue this habita-  
 tion and place of Oracles. The other Oracle was to  
*Augustus Caesar*, even about the very time that  
 Christ was ready to appeare in the flesh: for the said  
 Emperour not being to age, would needs go to  
*Delfos*, and there learne of *Apollo* who should raigne  
 after him, and what should become of things when he  
 was dead: *Apollo* for a great while would make no  
 answer, notwithstanding *Augustus* had bene very  
 liberall in making the great sacrifice called *Hecatom-  
 bo*: but in the end, when the Emperour began to ste-  
 rate his sacrifice, and to bee instant for an answer,  
*Apollo* (as it were enforced to speake) uttered these  
 strange wordes unto him: An Hebrew childe that  
 ruleth over the blessed gods, commandeth mee to

Suidas in  
 Thulis, &  
 Porphy.  
 & Plut. de  
 oraculis.

Suidas in  
 Thulis.

Suidas in  
 Thulis.

Suidas in  
 vita Augu-  
 sti.

# God's Answer

Niceph. li. 1. hist. c. 17. letue this habitation, and out of hand to get mee to hell. But yet doe thou departe in silence from our Altars. Thus it appeareth, that this Hebrew childe (which is our Christ Iesus) hath power over the gods of the Gentiles, to command them unto hell from whence they came, to inioyne them silence, and to remove them from their habitations. And therefore the religion of this powerful Iesus (whereof he is the author) must needs, even by the acknowledgement of the Diuels themselves (whom he doth command) be the true religion.

3 Another Argument of the diuinitie and trueneth thereof is this: namely, that it hath remooued by the puissant force thereof, all the gods of the Gentiles in despite of them, ceased their oracles, and driven them cleare out of the earth, so that now they are no where to be found. And so it was fore-told by the Prophete, that Christ (when he came) *Accumbatis omnes deos terra*, shall wear out all the gods of the earth. The trueneth whereof all the world doth now see clearly, to be certaine and undoubted by the event.

4 The Oracles and answers of of these gods, euen in Ciceros time (as Cicero himselfe witnesseth, who dyed somewhat before the coming of Christ) began to cease: and at last by little and little they ceased altogether, and were utterly extinct. It is reported that in Egypt (when Christ was there with Ioseph and his mother Marie) all the Idols of that foolish and superstitious Nation fell downe of their owne accord. Afterwardes, in the time of the Emperour Adrian, all sacrifices unto those gods ceased, as also the Oracle of Apollo, and all other Oracles became dumbe. Wherefore Iuuenal sayth, *Cessant oracula Delphi*, that is, The oracles cease at Delphos.

# against Atheists.

phos. And another Doct sayth :

*Excelsere omnes a diis ariique relictis,*

Lucan,

*De quibus imperium hoc senerat, &c.* that is, All the gods whereby this Empire stood, have departed from their Temples, and left their Altars and place of their habitation. *Plutarch* affirmeth the

like, and is much busied to search out the cause & reason of the ceasing of their Oracles, who being a heathen was much troubled herewith, gelling at the matter, and vainly devising long contents in his brain not able under to pierce into the very cause thereof.

*Plutarch de defectu oraculorum,*

But *Porphyry* (even that great patron of Paganisme, and enemy of Christian Religion) can teach him or any other the true cause thereof, shewing them that since the coming of Jesus their gods are dumbe, & can do them no good, but are all gone and departed from them. His words bee these. *Nunc verum sciantur*

*(inquat) sit am multos annos cunctis pestis vexetur, cum & Esculapius & alii dii longe absint ab ea: postea vix nunquam Ite & scilicet, nihil utilitatis a diis consequi possumus.* Now (saith he) they marvel why this

*Porphyry aduers. reli Christ,*

citie is so many yeares vexed with pestilence, when as (indeed) *Esculapius* and other gods be far gone and departed from it: for since the time that *Jesus* is worshipped, all our gods have beene vnprofitable to vs. Considering then that *Jesus* (the author of the christian religion) hath silenced & utterly destroyed the gods of the Gentiles (as histories & the visible event shew, his religion must needs be the only true religion.

4 What should I say more: even the Gentiles themselves, the most ancient, & the best, have testified of *Jesus Christ*, & of the truth of his religion: for in as much as *Christ* was appointed before the creation of the worlde, to worke the redemption both of the

*Actu*

# Gods Arrowe

Jew and Gentile, and to make them both one people  
 in the service of his Father: here-hence it is that he  
 was fore-tolde, and not altogether unknowne or un-  
 heard of to both these Nations, and therefore divers  
 fore-warnings and significations of him were lesse,  
 aswell amongst the Gentiles as the Jewes, to stirre  
 them vp to expect his coming. For first by the con-  
 sent of writers it is agreed, that in those ancient times  
 there were three famous men that lived together:  
 namely *Abraham* (who descending from *Heber*, was  
 the father or beginner of the Hebrews, who were af-  
 terwards called the Jewes) and with him *Iob*: *Zoro-  
 astres*, that were not of that lynage of *Heber*, but (as  
 we call them for distinctions sake) heathens or Gen-  
 tiles. *Iob* (wee knowe) testifieth of Christ, calling him  
 the Redeemer, and was most assured to see him one  
 day with his owne eyes, and none other for him, al-  
 though woones should desire that body of his (as he  
 himselfe testifieth.) *Zoroastres* living thus in *Abra-  
 ham*s time also, might (by account of scriptures) see or  
 speake with *Noe*, for *Abraham* was borne 60 years  
 before *Noe* deceased: and here of it is, that in the wri-  
 tings of *Zoroastres*, which are yet extant, or recorded  
 by other Autho:rs in his name, there be founde verie  
 manie plaine speeches of the Sonne of God, whome  
 he calleth *Secundam mentem*, the second mind: but  
 much more is to be saide in the writings of *Hermes  
 Trismegistus* (who receiued his learning from this  
*Zoroastres*) by whome appereth, that these first hea-  
 then philosophers had manifest understanding of this  
 second person in Trinitie: whom *Hermes* calleth the  
 first begotten Sonne of God: his onely Sonne: his  
 deare eternall, immutable, and incorruptible Son,  
 whose sacred name is ineffable, soe are his wordes.

Euseb. in  
 Chron.

Iob. 19. 15.  
 26. 27.

Clem. A-  
 lex. lib. 1.  
 Strom. &  
 Orig. lib. 8.  
 contra Cel-  
 sum. &  
 Procl. lib. 1.  
 & 3. Parm.  
 Plato.

Herm. in  
 Peman.  
 cap. 1. &  
 deinceps.

And

## against Atheists.

And after him againe amongst the Grecians, were  
*Orpheus, Hesiodus*, and others, that uttered the like  
 speeches of the Sonne of God, as also did the *Plato-*  
*nists*, whose words and sentences were too long to re-  
 peate. Whereouer the Gentiles must remember that  
 they had also some Prophets among them: for *Bala-* Num. 24.  
*am* was a Prophet among the Gentiles, and a Gen-  
 tile, and hee is such a one as testified of Christ, & of the  
 starre that should appeare at his birth, by means  
 of whose prophetic (it should seme) the wise men in  
 the East seeing that starre, were assured that Christ  
 was borne, and therefore came a long journey to  
 Judea to see him (as one Gospell sheweth.) The same  
 starre is mentioned by diuers heathen writers, as  
 by *Plinio* under the name of a Comet (for so they Plin. lib. 2.  
cap. 25.  
 terme all extraordinarie starres) which appeared  
 in the latter dayes of *Augustus Caesar*; and was farre  
 different from all other that euer appeared. And *Pliny*  
 saith of it, *Is comet a vnus toto orbe solitar*, that onely  
 Comet is worshipped throughout all the worlde.  
*Calcidius* a *Platonike* doth say, that the *Chaldean* Calcid. a.  
pud manil.  
vicia, tract.  
de Stella  
mag.  
Last. con-  
tra gent.  
*Astronomers* did gather by contemplation of this  
 starre, that some God descended from heauen to the  
 benefite of mankind.

The Gentiles also had certaine women called *Sib-*  
*ylls*, which were Prophetesses, who being endued  
 with a certaine spirit of prophetic, uttered most won-  
 derfull particularities of Christ to come: one of them  
 beginning her *Greke* meter in these very wordes,  
 Know thy God, which is the Sonne of God. An-  
 other of them maketh a whole discourse in *Greke* verse  
 called *Acrostichi*, expressly affirming therein, that  
 Christ *Iesus* (by name) should be the Saviour, & that  
 he was the Sonne of God, & expressly saying that he  
 should



# Gods Arrowe

should bee incarnate of a virgin, that he should suffer death for our sinnes, and that hee should bee crucified, that he should rise againe and be exalted into the glorious heauens, and from thence (at the time appoynted) and at the day of the resurrection of all flesh come againe to the last iudgement. Of these *Sybils* there were ten in number, & talking of his first coming into the world, they also say, that *Rurilani cum sidus monstrabit*, A blazing Starre shal declare him. These *Sybils* speake so plainly of Christ Iesus, as the Prophets among the Jewes did, yea more plainly, and as plainly as may bee, and in a manner as fully as our Gospell speaketh: and therefore if the Gentiles will belene their own Prophets, they must likewise belene the Christian religion (whereof Iesus Christ is the author, of whome they aboumbantly testifie.) Now least it might bee thought by some suspicious heades, that Christians haue deuised and inuented these thinges, as also that it may yet more fully appeare, that Christ before his coming was notified ouer the world, by meanes of those verses of the *Sybils*, it must be remembred, that *Marcus Varro* a learned Romane (who liued almost a hundred yeres before Christ) maketh mention at large of the *Sybils*, (who in number, he saith, were ten) and of their writings, countries, and ages, as also of the writers and authors that before his time had left memorie of the: and both he & *Pensetella* (another heathen) do affirme, that the writings of the *Sybils* were gathered by the Romanes, from all partes of the world where they might be heard of, & laid up with great diligence and reuerence in the Capitoll. *Sybilla Eriubrea*, who made the former accrostick verses, testifieth of her selfe (as *Constantine* the Emperour doth record) that shee li-  
ued

Sibyl. Sa.  
mias pud  
Betui.

Varro lib.  
de reb. di-  
uin. ad  
Caesarem.  
Font. Mar.

Fenest. cap.  
de 15. viris

See the o-  
ration of  
Constant.  
in Euseb.  
lib. 4. cap.  
33. de vita  
Const.



## against Atheists.

lived about five hundred yeares after the flood of Noe:  
 And her countryman *Apollidorus*, *Eriphraus* & *Var-*  
*ro* do report that she lived before the warre of *Troy*,  
 and prophesied to the *Grecians* that went to that  
 warre, that *Troy* should be destroyed: (as it came to  
 passe) which was more then a thousand yeeres before  
*Christ* was borne. *Cicero* also (that died more than 40  
 yeares before *Christ* was borne) translated into latin  
 the former accrosticke verses (as *Constantine* sayth)  
 which translation was to be seen in his works, when  
*Constantine* wrote that his oration: see *Cicero* of these  
 accrosticke verses of *Sybilla*, lib. 2. de divinatione. And  
 finally *Suetonius* an heathen recordeth, that *Augu-*  
*stinus Caesar* (before our Saviour *Christ* was borne)  
 had such speciall regard of the sayings of the *Sybils*,  
 that he laide them by in more straighter order than  
 before under the Altar of *Apollo* in the hill *Palatine*,  
 where no man might have the sight of them but by  
 speciall licence. And so much for the credit of the *Sy-*  
*bils*, who gave full testimonie of our Saviour *Jesus*  
*Christ* (by name) and therefore if the *Gentiles* wil be-  
 lieve them (who were their owne Prophets, & highly  
 revered of all the world) they must also believe our  
 Gospel, and the *Christian* religion to be the onelie  
 true religion. Lastly, the *Gentils* might have the un-  
 derstanding of *Christ* the *Messias* by the *Hebrew*  
*Scriptures*, which were in the *Greek* language divers  
 ages before *Christ* was borne. For *Ptolomy* king of  
*Egypt*, which had the famous library, was studiously  
 inquisitive to search out the originall of all nations &  
 religions, & he found that the people of the *Jews* was  
 the most ancient, and that they onely had the most  
 certaine and undoubted historie of the creation of the  
 world, & therefore he sent unto them to send to him frō

*Cice*, lib. 2  
 de divin.  
*Sueton.*  
*Tranq.* cap.  
 3. de vita

## Gods Arrowe

Jerusalem sententie men, by whose helpe the sacred Bible might be translated out of Hebrew into their tongue, which was doone accordingly: as also the Gentiles might have knowledge of this Mesias, either by accesse into the Jewish country, or by the access of the Jewes into their country: as namely by their long bondage in Egypt, as also their long captivitie in Babylon, &c. But I conclude this matter thus: With the Prophets of both Jewes and Gentiles (that is to say, the Prophets of all the worlde) have given full, plaine, & evident testimonie of Jesus Christ the sonne of God, that therefore his religion is the onely true religion, and all other to be rejected and detested.

What religion which is most ancient is the true religion (for truth was first, inasmuch as error is nothing else but the corruption of truth, or wandering from truth:) but the religion wherof Christ is the author is the most ancient (in as much as Christ the author thereof is the most ancient of dayes, being the Sonne of God, as also because hee is testified of by the Hebrew records, which are the most ancient writings in the world:) Ergo the Christian religion is that which must needs be the onely true religion in the world. For it is a true saying of *Tertullian*, *Verum quod primum, quod posterius adulterinum est* that is true whatsoever is first, & that is adulterate which is not the first. That the Hebrew records doe testifie and foretelle Christ to come, is declared before in the second Chapter, and none can denie it. For hee was promised to *Adam* the first man that ever God made, under the name of the seed of the woman, that should breake the Serpents head: hee was fore-tolde to *Abraham* that hee should come of his seed, in whom all the Nations of the earth should be blessed.

*Tertul. con  
tra Prax.*

*Jacob*

## against Atheists.

*Jacob* fore-tolde of him, calling him *Shilo*, and that he should bee the expectation of the Gentiles. *God* telleth *Moses* of him, and fore-sheweth to him that he should be the Prophet whose voice all should heare and obey, &c. Considering then that hee is come, and that hee is the very same that was fore-tolde by the writings of *Moses*, and by the *Hebzeio* records, which are the most ancient records of the worlde, I conclude, that his religion (whereof hee is the author) is the onely true religion.

The antiquitie of the *Hebzeio* historie to bee long before al other, is acknowledged by the heathen themselves, and therefore I need not to proue it: only this I say, that *Eusebius* and *Eusebius* also doe say, that letters (which are the beginning of words that should bee written) were first found out by *Moses*, & by him deliuered to the *Iewes*, and that the *Iewes* taught them to the *Phenicians*, and that lastly the *Grecians* received them of the *Phenicians*: and therefore the *Hebzeios* must needs bee they, amongst whom the first and most ancient records of the worlde were to be found, as *Ptolemy* alking of *Egypt* did find, and as *Strabo*, and therefore made much of the *Hebzeio* scriptures. Now then for as much as the *Hebzeio* writings and histories bee the most ancient, they must also needs bee supposed true, in as much as in themselves they all agree in a sweet harmony, and no other records are able to disproue them: yea, if men will be so incredulous as to doubt of *Moses* historie (because it is so ancient) why may they not (with as good reason also) doubt of any other historie which is ancient, and long before their times? But because some are of so little beleefe (although the historie doe sufficiently giue credite to it selfe) yet for better setting of their

*Euseb. lib.  
10. de pra-  
par. Euang*

# Gods Arrowe

Treb. Pol.  
in Claud.

Tacit. An-  
gal, lib. 21,

brinde in this behalfe, I will brie fly shew, that euen  
the heathen historiographers & writers doe confirme  
the same, that so the credite and reuerence due unto  
*Moses* may be reserved, & wicked tongues that barke  
against him may be stopped. The verie heathen and  
prophane writers themselves that speake of *Moses*,  
speake of him most reuerently inso much that *Trebel-  
lius Pollio* speaking of *Moses*, *Solum Dei familiare  
vocat*, doth call him the onely man with whom God  
was familiar. *Cornelius Tacitus* although he speaketh  
what hee can against the religion of the Iewes, yet  
cannot discredit *Moses* historie, but is inforced to con-  
fesse (according to the historie written by *Moses*) that  
after there were botches and swelling sores sent into  
the land of Egypt, which were no plume both to men  
& beastes, the king of Egypt then toke order that the  
people of the Hebrews should go out of his land, and  
depart whither they should be directed. *Procopius* also  
mentioneth *Iosuah* the sonne of *Nun*, *Moses* successor,  
and saith that the people of Phenicia, for feare of *Iosuah*  
and of the Israelites, left their owne country, &  
departed into Affrike, he mentioneth likewise the *Ier-  
busites*, *Sergesites*, & the other people named in the  
sacred Bible. *Orpheus* one of the most ancient wry-  
ters next to *Moses*, and an heathen, doth mention the  
two Tables of stone wherein the laine of God was  
written, and wilbeth moreover all such as be studious  
of vertue, to learn out of his verses diuine knowledge,  
whereby (saith he) they shall vnderstand and knowe  
the author of the worlde, which is one God which  
created all things, cherisheth all things, nourisheth  
all things, who is not seene with humane eyes, but  
is perceiued only by the mind, which doth no hurt  
to mortal men, inso much as hee is the causer & pro-  
curer

## against Atheists.

Curer of all good things. Furthermore he addeth that  
 no man mortall hath seene God at any time, except  
 onely a certaine most godly olde man that came of  
 the Chaldeans (vz. Moles.) At last hee concludeth  
 with this saying, that hee had learned these thinges  
 out of the monuments which God in times past had  
 deliuered in two Tables of stone. *Liuis* also saith,  
 that God created all thinges, & in the seventh day had  
 finished all thinges. *Homer* also & *Hesiodus* testifie the  
 same, the one saying that the seventh day did perfect &  
 finish al thinges, the other, *sepiamam lucem fuisse sanctā  
 & praeulgidam*, that the seuerth day was most holy  
 & bright. How the earth was without forme before  
 it was fashioned by God, *Onid* testifieth, calling it a  
*Chaos*, which is *rudus indigestaq; moles*, a rude & vn-  
 fashioned heape: which *Homer* & *Hesiodus* also testifi-  
 fie, calling it *Hyle*, a certaine unshapen & rude matter,  
 which God after wards brought into good forme & fa-  
 shion. These haue testified we see of the creation of the  
 worlde (which is the great maruaile of maruels) affir-  
 ming in a manner the very words of Moles which he  
 writeth in Genesis, shewing that the worlde had a be-  
 ginning, & that God created heauen & earth, & at ther-  
 in in seven dayes, and that the seventh day was holie  
 vnto the Lord. And this truth of Moles historie con-  
 cerning the creation of the worlde, all the chiefe & best  
 learned Philosophers amongst the heathen did also  
 firmly beleue. The flood that drowned the worlde,  
 which was the flood of *Noe*, not only *Onid* testifieth  
 in his *Metamorphosis*, but also diuers ancient heathē  
 writers, namely *Berosus*, *Chaldeus*, *Serapionus* *Egypti-  
 us*, *Nicobolus* *Damascenus*, *Abydenus*, & others (acco-  
 rding as both *Iosephus* and *Eusebius* doe proue.)

Concerning the tower of Babylon, and confusion

Vide Plut  
 de placit.  
 philos.

Ioseph. lib.  
 de antiq.  
 Iud.  
 Euseb. lib.  
 9. de prep.  
 Euang.



# Gods Arrowe

Euseb. li. 9.  
de prep.  
cap. 4.

of tongues there (which *Moses* recordeth *Gen. 11*)  
testimonie is given by *Athydenus* that lived about  
king *Alexander* time, and by *Sylla* by the words  
of *Hesiodus* concerning the lande of *Senuar* where it  
was builded: and these Gentiles doe shew by reason,  
that if there had not bene some such miracle in the  
division of tongues, no doubt but that all tongues be-  
ing deriued from one (as all men are of one Father)  
would still haue reteyned the same language which  
we see and was sene long, not to bee the worlde: the  
difference of languages in the worlde is a prooof of that  
confusion of tongues.

Of the long life of the first Patriarchs, not onelie  
the fore-named *Barofus*, *Chaldeus*, *Ieronimus*, *Egip-  
sius*, *Nicholaus Damascenus*, *Athydenus*, but also *Ma-  
nerthus*, that gathered the historie of the Egyptians,  
*Molus Hesiodus* that wrote the actes of the Phenici-  
ans, *Hesiodus*, *Hecateus*, *Abdericus*, *Helanicus*, *A-  
cusilans*, and *Ephorus* doe testifie, that these first inha-  
bitants of the worlde did liue so long. And they all edge  
the reason thereof to bee for the multiplication of peo-  
ple, and for the byringing of all sciences to perfection,  
especially *Astronomie* and *Astrologie*, which (as they  
write) could not be brought to any sufficient perfecti-  
on by any one man that had liued lesse than sixe hun-  
dred yeares, in which space the great yeare (as they  
call it) returneth about.

Alex. Po-  
lyhist. lib.  
de Iudaica  
historia.

Of *Abraham* and his affaires I haue alleadged  
some heathen writers before, as *Barofus*, *Hecateus*, &  
*Nicholaus Damascenus*: but of all others *Polyhistor*  
alleadgeth *Eusebius* most at large of *Abraham* be-  
ing in Egypt, of his fight and victorie in the behalfe  
of *Lot*, of his entertainment by king *Melchisedech*,  
of his wife and sister *Sara*, and of other his doings,  
especially



## against Atheists.

especially of the sacrifice of his sonne *Isaac*. To whom  
agreeth *Melo* in his booke written against the *Iews*,  
and *Artabanus*, of the strange lake whereinto *Sod-*  
*doine* and *Comorba* were turned, by their destruc-  
tion called *Mare mortuum*, the dead Sea, where no-  
thing can live: both *Galen*, *Pausanius*, *Solinus*, *Taci-*  
*us*, and *Strabo*, doe testifie and shewe the particular  
wonders thereof.

*Galen de*  
*simpli.*  
*Paul. in*  
*Eliz.*  
*Solin. in*  
*Polyhist.*  
*Tacit. lib.*  
*v. c. viii.*

From *Abraham* downe to *Moses*, writeth very  
particularly the said *Alexander Polyhistor*, albeit he  
minglenth sometime certaine fables: whereby appea-  
reth that he toke not his storie whole out of the *Bi-*  
*ble*. And he alledgeth one *Leodemus*, who (as he saith)  
lived with *Moses*, & wrote the selfe same things that  
*Moses* did: and with these also doe concurre *Theodo-*  
*rus* a most ancient Poet, *Artabanus* & *Philon* Gen-  
tiles. And therefore it is manifest that *Moses* history,  
(as also all the rest of the sacred and canonically scrip-  
tures) is no fable or feined matter (as the deuil would  
make vs beleene) but a true, certaine, & most undoub-  
ted history in all points. All which matters be suffi-  
ciently and substantially shewed also even by the hea-  
thens writings, which are too tedious to be here re-  
hearsed.

But the great wonders and miracles which *Mo-*  
*ses* did, being acknowledged to be doone not by his  
owne power, but by the power of God, doe sufficient-  
ly give credit vnto him: of whom and of whose actes  
do beare witness, not onely the fore-named (especial-  
ly *Artabanus* in his booke of the *Iewes*) but manie o-  
thers also (especially *Eusebius*) out of whom *Poly-*  
*histor* reciteth very long narrations of the wonderful  
and strange things done by *Moses* in *Egypt*. Yea  
the myracles done by him, the greatest enemies that

# Gods Arrowe

Appion 11.  
4. contra  
Iudæos.  
Porph. lib.  
4. aduersus  
Christian.

euere he had in the world, that is *Appion* in the fourth booke against the Iewes, and *Porphiry* in his fourth booke against the Christians doe confesse. And *Porphiry* aduoineth more for prooue thereof, namely, that hee found the same thinges confirmed by the storie of one *Sacountathon* a Gentile, who liued (as hee saith) at the same time with *Moses*: but all those myracles (say those two his great enemies) were doone by Art Magicke, and not by the power of God. But first where could *Moses* a simple shepheard learne so much magicke: or why could not then the great Magicians of Egypt either doe the like, or at least wise deliuer themselves from those plagues that were in Egypt, (especially since their study was in Art Magick from their infancie) yea why did they cry out The finger of God is heere, when they could not doe as hee did: or let them aunswere why *Pharao* king of Egypt did speake to *Moses* and *Aaron* saying: Pray yee vnto the Lord, that he may take away the frogs from mee and from my people. His great Magicians belike could not doe it, yea hee signifieth in that speech that none can doe it but God, yea and that neither *Moses* nor *Aaron* could doe it any otherwise than by praying vnto God. And indeede *Moses* and *Aaron* did by prayer vnto God effect it, at the very same time that the king did appoint it to be done: that be & all the world might knowe, that there was not anie like vnto the God of Israell.

Exod. 8. 18

Exod. 8. 9.  
10. 11. &c.

Where did you euere heare of such woorkes done by Art Magicke as *Moses* did: when hee diuided the great and mightie redde Sea, that the people of Israell might goe through on drye lande: when the waters came together agayne bypon *Pharao* and all his host, and drowned them and all theyr glorie in the Sea:

Exod. 14.

## against Atheists.

**Sea :** when hee called so many Quails vpon the sodayne into the Campe, as sufficed to feede five hundred thousand men, beside women and children: when hee made a verie Roche by smiting it, to yelde forth abundance of water, sufficient for the whole company of Israell: when hee caused the ground to open and swallowe downe alime thre of the greatest of his Armie, *Corah, Dathan, and Abiram* together, with their tabernacles, bagges and baggages?

Beside, what wondrous workes or myracles seer *Moses* did, hee alwayes acknowledged to come from God, reiecting utterly all glorie from himselfe, and attributing and yelding all the glorie vnto God. Agayne, in his writings hee dooth not excuse nor conceale his owne sinne, nor the sinne of his people, no not the sinne of *Aaron* his owne brother, nor of *Maria* his sister, nor of *Leui* his grandfather, nor of any other of his lynage and kindred: neyther did hee once seeke or goe about (although hee were in place of power and authoritie to doe it) to bring in any of his owne sonnes into the rule and gouernement after his decease (although hee had many) but left the onely rule and gouernement vnto a stranger named *Iosuah*, as God commanded.

All which thinges doe shewe (and many more too tedious to rehearse) that *Moses* both in his writings, in his wordes, and in his workes, was no man of ambition, or of worldly spirite, but of a meke, humble, dutifull, obedient, and faithfull seruant of God in all matters.

The hystorie of *Moses* therefore being the most ancient, and the same being most vndoubted and certaine true, inasmuch as he and his hystory do plentifully testifie of Christ, which was to come, & should be

## Gods Arrowe

bee heard in all that he should say and teach, it rema-  
neth that his religion which he hath taught vnto the  
wozld, is the onely true religion, and all other religi-  
ons (not grounded of the like antiquity and truth) to  
bee abandoned.

6 None can discredit Moses, nor the Psalmes, nor  
any of the Prophets amongst the Iewes, but they  
must withall discredit Christ: for Christ saith thus of  
himselfe, that All must be fulfilled which were writ-  
ten of him in Moses, the Prophets, and the Psalmes.  
And againe hee sendeth such as would knowe of him  
whether hee were the true Messias, to the scriptures  
of the Iewes, saying thus: Search the Scriptures,  
for they are they that testifie of me. So that Christ,  
Moses, the Psalmes, and the Prophets, and in a word  
the whole canonicall scriptures of the Iewes doe goe  
arme in arme, and bee linked together like insepara-  
ble friends that will not bee sundzed: and therfore the  
one is alwayes a p<sup>ro</sup>ofe for the other, as likewise a dis-  
p<sup>ro</sup>of: of the truth of the one, is a disp<sup>ro</sup>ofe of the other;  
and therfore is it that though the incredulous Ieings  
be so false in friendship, as that they will not (through  
vnbeliefe) take part with the Christians, yet the Chri-  
stians bee more firme, and will holde with the Scrip-  
tures of the Iewes to the death. Now if there were  
no more to proue the diuinitie of Christ, but the great  
and wonderfull miracles which he did (some wherof  
were such, as neuer any did before, nor could doe but  
God onely) it were sufficient to proue him to bee the  
Sonne of God, and that hee came from the bosome of  
his Father. The great and many miracles that hee  
did (being famous not onely in Iudea, but in all the  
Romane Empire, and so ouer all the wozld) are and  
were such as none of the heathen dare doe, or can de-  
uie,

## Against Atheists.

me, but all acknowledge. And therefore I conclude, that the Christian religion, proceeding from so divine a power, and from one whose workes and wonders is above all the world, is the most undoubted true religion.

7 Christ did never any hurt on earth, but hee did innumerable much good, hee healed all manner of diseases, he caused the dumbe to speake, the halt to goe, the blind to see, and the deafe to heare: hee stilled the raging of the windes and seas, gave sight to him that was borne blind, raised the deade to life againe, cast out devils, knew mens thoughts, and did such workes as no man could doe except God with him, yea except himselfe were God. Wherever his life was such, as none was able to accuse him of any sinne, so pure and unreprouable was he. Againe, the doctrine he taught was farre from a worldly spirit, being most heavenly, most innocent, and most divine, for never any man spake as hee spake, nor with such authoritie. Agayne, hee alwaies pronounced that he sought not his owne glorie (which deceivers are wont to doe) but the glory of his Father, and as hee spake so it was indeede. The whole course of his life and death, resurrection, and ascension doth shewe the same: for when the Jewes would have made him an earthly king, hee would none of it, but conveyed himselfe away, *Iohn. 6. 15.* teaching his Ministers to doe the like also, *Luk. 22. 25. 26.* for hee proclaimed that his kingdome was not of this world, *Iob. 1. 2. 36.* but that hee came to doe the will of his Father. Over and above all this, hee was the greatest Prophet that ever was, and fore-told divers things (as namely, that hee should be crucified of the Jewes, and the third day rise againe: that Jerusalem and the Temple should be destroyed ere that generation



## Gods Arrowe

Station passed: that after his Ascention the holy Ghost shoulde come downe vppon his Disciples assembled at Jerusalem, and diuers others) all which the world both knowe came to passe accordingly. And nothing which hee hath spoken but it shall bee performed, for there was neuer any fraud within his lippes, or falsehood within his tongue. And therefore I conclude, that the Religion of him (who was most holy in his life, most harmlesse towarde others, most beautifull towarde all, most wonderfull in his workes, most true in his properties, most heavenly in his doctrine, not sauouring of any carnall delight or worldly affection, nor by any way or meanes seeking his owne glorie, but the glorie of God, and to doe the will of his Father) is and must needs bee the onelie true Religion.

8 An other argument I frame thus: that Religion which proceedeth vndoubtedly from God, is the true Religion: But the Christian Religion proceedeth vndoubtedly from God: Ergo &c. that it proceedeth vndoubtedly from God, I proue thus. Either it must proceed from God, or from the Deuill, or from men: But it is too holie to proceede either from men or Deuilles, for it ouerthroweth the workes and kingdome of the one, and forbiddeth the reuenging spirit of the other (commaunding men to loue their enemies, to doe good to them that hate them and persecute them) it condemneth their wanton eye, and the adulterous thoughts of their hearts, and their covetous hinnour, admitting no uncleannes or impuritie, and forbidding all iniquitie and wickednes bee it neuer so secrete or close: Soth therefore it is so opposite and contrary to mens affections, wherewith naturally they bee carryed, and that it commaundeth  
to



## against Atheists.

to bee holie, even as God is holie, it is manifest, that it can neither bee of mans devising, nor of the devils invention, it remaineth therefore, that it must needs bee of God, and consequently the onelie true Religion.

9 An other Argument is this: that Religion which respecteth onely the glorie of God, is and must needs bee the onely true Religion. But such is the Christian Religion: for it alloweth not any man to glorie in himselfe, but sheweth that whatsoever gloryeth should glorie in the Lord. *1. Cor. 1. 31. Rom. 4. 2.* Therefore the Christian Religion is the onely true Religion.

10 Lastly, the spreading and prevailing of the Gospell of Christ over the universall world, when as all the worlde (both Jewes and Gentiles) were sette and opposed against it, both demonstrate plentifully and effectually, that the Christian Religion proceeded from God, and that God is the author thereof: for if it had not had a God to protect and patronage it, and to make it passe currantly through the worlde, it must needs have bene utterly suppressed and choaked even in the springing and first rising thereof. For after the ascension of Christ Jesus into heauen, what were his few Apostles (in the iudgement of reasonable men) able to doe, for the spreading and prevailing thereof, against the force and power of all the worlde, which was then ready bent with all both force and fraud, violence and vengeance, & with all their devices which they could invent to suppress it: or what eloquence had his few Apostles to perswade the worlde, or any therein, to the receiving and embracing of that Christian Religion which they were appointed to preach: they (as all men know) were reputed & known  
to

## Gods Arrowve

to bee vnlerned men, but only that they were taught and instructed by the spirit of God, which (according to the promise of Christ their maister) at the time appointed descended downe vpon them, being assembled at Ierusalem, by which spirite they were enabled to speake all languages, and imboldned to preach his Gospell and religion, in such sort and with such puissant and diuine wisdom, as none should bee able to resist that spirit they spake by, howsoeuer their persons might bee hindered, molested, vered, and persecuted.

This, euen this is a wonder of wonders, and an infallible demonstration of the diuine vertue of the Christian religion, that it hauing so feio to publish it, and such as they were, and being encountred by all the Princes and Potentates of the worlde, it shoulde not withstanding so strangely preuaile, as within a short time to bee vniuersally spread ouer the face of the whole earth. Who can now say but that it was protected and preuailed by the power of God: for the power of all the world was against it: and if the Christian religion had bene no better protected by God than by men, alas it had perished long ago, yea, it had neuer lived vntill this day, but it had bene choaked enen at the first vprising, & as it were in the cradle or infantie thereof. Let all wittes therefore thow downe themselves, and let all tongues freely confesse the diuine vertue of the Christian religion, which could not bee stopped or suppressed, but was so mighty, as that the power of all the worlde, and of all the devils in hel toyning with them, was not able to stay the course and passage thereof, but that it did preuaile, and that within short space ouer all the earth. And therefore the Christian religion (without al doubt) is  
the

## against Atheists.

the onely true religion, which came do downe from hea-  
uen, being brought by Iesus Christ the true Messi-  
as, from the bosome of God his father. At which (ha-  
ving so many and so infallible arguments to proove  
to every mans sence the truth thereof) none can doubt  
except he will also doubt whether the eye dooth see,  
the eare doth heare, and the heart dooth understand :  
the evidence thereof is so cleare and manifest, as that  
it is able, if not to convert, yet to convince all gayne-  
sayers whosoever, and to make us that already pro-  
fesse, firmly to hold the same, knowing for certayne,  
that the Christian Religion is the onely true religion  
in the world, and that saluation is no where els to be  
sought. For run over all the religions of the worlde,  
and where shall you finde any so pure, so chaine, so  
powerfull, so miraculous : It hath all the signes, to-  
kens, argumentes, and proves that may be, for the  
splendent truth thereof, and to demonstrate that un-  
doubtedly it came from God.

### CHAP. IIII.

Wherein is briefly shewed, the Religion of *Maho-*  
*met* to be a false and wicked Religion.



I shall speake some thing of the Pa-  
hometic Religion, I thinke the truth  
of the Christian Religion will appeere  
so much the more : for when blacke  
and white are laid together, the white  
carrieth the greater estimation and glorie with it.  
And beside, *Mahomet* himselfe testifieth of Christ to  
be a great Prophet of God, and a great worker of mi-  
racles, And that the same Iesus Christ was borne of  
the Virgin Marie, that he lived without sin among  
men,

Math. Pa-  
ris. hist. Ang.  
in Eccl. 3.

## Gods Arrowe

Suidas.

men, that hee was a Prophet, and more than a Prophet, and that hee ascended into the heauens: and therefore he reprobued the Iewes, for that they would not beleeue him to be boyme of a Virgin. But on the other side, because he would not haue Christ to beare credit aboue him, hee disliked that hee should be called or reputed the Sonne of God. But beside the testimony of all the former Prophetes of the worlde, both Iewes and Gentiles (as is before shewed) who all do teach, that hee should be the Sonne of God, *Suidas* doth moreouer confute this false Prophet, who reporteth in his historie, that the Pharisees at Ierusalem called a Councell to finde out the Father of Iesus. They enioyned certaine women to search his mother: the women affirmed they found her a Virgin. When was it recorded in the famous register booke of the Temple, *Iesus* the Sonne of God, and of Marie the Virgin. This prometh, not onely that the mother of Iesus was a Virgin (which *Mahomet* truely held) but also that Iesus was the Son of God (which *Mahomet* allowed not.) And indeed *Mahomet*'s Religion is a patched religion, mixt partly with Iudaism, partly with Gentilism, partly with Papisme, partly with Christianisme, being subtilly contriued for the erecting of the same, and to bring follovers after him, whereof shall be spoken more hereafter.

Mathews  
Palm.  
Mathews  
Chro. li. 13  
Drenchfle-  
er, chro. de  
Saracen &  
Turr, orig.

The beginning of *Mahomet*'s bypissing, and of his Sect, was thus: Many hundred yeres after Christ, namely in the yere of our Lord, 597. & in the raigne of *Mauricius* the Emperour, when as *Gregorius magnus* was Bythop of Rome, this *Mahomet* was boyme, being of the lyne of *Ismael* the Sonne of *Abraham*, by *Agar* the bond-woman, hauing into his Father one *Abdars*, and into his Mother one

*Eunus*

## against Atheists.

*Emma*, being verie obscure and base parentes, in Mecha a Cittie of Arabia: his parents decessed, and left him a verie yooing Orphan, who in short time by misadventure was taken captiue. This being once knowne vnto his kindred, one *Abdimonaphis* (sayth *Volat. Ge. Volateran*) and *Israelite*, bearing him good will, for *ogr. lib. 12.* his fauour and forwardnes of wit, payde his ransome, and made him seruant and factor in all his merchandize.

Not long after his maister died without issue, and his seruant *Mahomet* matched with his mistresse, a widowe of fiftie yeres of age, called *Eadigan*, and (sayth *Paulus Diaconus*) his owne kinswoman: so that his maister being of credite and substance, and *Paul. Diacon. rrr. Rom. lib. 18.* his mistresse (afterwards his wiffe) of no lesse account, and also shortly after departing this life, hee succedeth them both in credit, and al their substance, and by this meanes grew of great power and estimation.

*Diaconus* further sayth, that this *Mahomet* for the space of tenne yeres gaue himself secretly by perswasion to bewitch the people, and other tenne yeres after, with Rogues and vagabonds that repayred vnto him, with force of Armes, with sword, and shedding of blood, hee spent in subduing of Countreys: And lastly, nine yeres hee openly and manifestly enjoyed as a deceiver, a false Prophet, and a king over those whome hee had already infected throughout Arabia.

*Sabellicus* wryteth, that *Mahomets* father was *Sabel. Aecad. 3. li. 8.* an Heathen, and his Mother an *Ismaelite*, whereby it came to passe, that whiche his Mother taught some what of the religion of the Hebrews, and his father on the other side the religion of the Gentiles, *Mahomet* (like a dutifull child, but not like a discrete sonne)



## Gods Arrowe

obeyed both, and that was some cause of his mist and  
 patched religion. Hee had the falling sicknesse, which  
 toke him extremely, so that hee groveled along the  
 ground, and foamed piteously at the mouth. His wife  
 being of great honour and substance, betwaped her  
 hard hap in matching with a beggerly rascall, and a  
 diseased creature: but hee (with his wilie compani-  
 ons) having taught a Dove to feed at his eare, wher-  
 in he had put graines of coyne, perswaded his wife to  
 be content, and that he was another manner of man  
 than she toke him to be: namely, that he was a Pro-  
 phet, that the spirit of God fell vpon him, and that the  
 Angell *Gabriel* in the forme of a Dove came to his  
 eare, and reuealed him secretes from God, whose pre-  
 sence he was not able to abide: and therefore was it  
 that hee so prostrated himselfe, and lay in a trauince.  
 His wife being herewith satisfied, shee began to chat  
 the same amongst her Gossips, saying: Say nothing,  
 my husband is a Prophet. The women after theyr  
 manner (wherof some of them all can keepe no coun-  
 sell) blazed abroad that *Mahomet* was a Prophet, &  
 so from women it came to men.

This being once noised, they flockes vnto him  
 from all parts of Arabia. He being thoroughly instru-  
 cted in Satans schoole, and well sene in spagiche, ob-  
 serued the present opportunitie. The Romanes and  
 Persians then warred together, *Mahomet* with his  
 Arabians went, & first toke part with the Romanes,  
 but afterwarde serued them a lie touch, and forsake  
 them, and thereby weakened that side. In a while af-  
 ter he espied the Persians goe to wacke, and hauing  
 despised the Romans, he setteth lesse by the Persians,  
 and then setteth forth himselfe with might and maine  
 with his Captaines and Lieutenants (called *Ami-*  
*res*).

Auentin.  
 Annal. ll. 3.

Zonaras  
 Annal.  
 Tom. 3.



## against Atheists.

and so hit one Nation, and to destroy the Christians,  
 to the end that he might establish that false religion;  
 devised by himselfe and his wicked confederates: hee  
 preuailed wonderfully, and in short time after his de-  
 cease (in the time of *Ebnbezzer* and *Hannar*, that suc-  
 cessively reigned after him in Arabia) there were got  
 and subdued to the Arabians, the Region of *Oza*,  
 the Citie *Basra* in Arabia, *Damascus* Phenicia, *E-*  
*gypt*, *Palestina*, the Citie *Ierusalem*, all *Syria*, *An-*  
*tioch*, *Edessa*, *Mesopotamia*, all *Persia*, yea, and in a  
 manner all *Asia*: But I may not forget the ende of  
*Mahomet*, who in an evening sitting up late in his  
 pallace, and hauing taken his fill of wine, wherein  
 one of his companions had potozed some popson, felt  
 his wonted sicknesse approaching and made hast forth,  
 saying hee must needs depart to conferre with the  
 Angell *Gabriel*, and goe aslee, least his glorious pre-  
 sence should bee an occasion of their deathea: forth he  
 went, and remembring that a soft place was best for  
 his falling sicknes, doونه hee fell vpon a dunghill,  
 groweling along with great paine, suming at the  
 mouth, and gnawing his teeth. The Swine came a-  
 bout the dunghill fell vpon him, wounded him sore,  
 and had eaten him vp. had not his wife and others of  
 his house heard the noyse of the hogges, and rescued  
 the false Prophet. *Antoninus* reporteth, that hee was  
 not without sundry diseases, which his intemperate  
 dyet brought him: namely, the *Morisse*, and a kind  
 of *Lithargie*, for oftentimes his senses seemed to bee  
 taken from him. He continued dying the space of  
 fourtene daies, at length he departed this life, his bel-  
 lie had such a swelling that it seemed ready to burst,  
 & his little finger bowed backwards. In the time of  
 his sicknes, he commanded them that were about him

Antonin.  
 chro. part.  
 a. tit. 13. ca. 4

## Gods Arrowe

that when breath departed his bodie, they should not  
 straightway burie him, for he saide, that within thre  
 dayes he would ascend into heauen : but hereby ap-  
 peared that he was a false Prophet, so; they kept him  
 aboue the ground the third and fourth day, yea (as  
*Flores historiarum* testifieth) the space of thirtie daies,  
 in great hope hee would rise and ascend according to  
 promise, but they saw nothing, seeing that they felte  
 an intollerable stinck, so that in great disdainne (sayth  
*Antoninus*) *Eum longe à domibus proiecerunt*, they  
 cast him farre from houses. But his companions  
 (such as consulted with him, and concealed his false-  
 hode and frecherie) remembryng themselves, & iudg-  
 inge that the disdainne of *Mahomet* would be  
 their discredit, and his fall their soyle and shame, they  
 fetch him agayne, they chest him in an iron coffin,  
 (saith *Sabellicus* and *Naclerus*) they bring him vi-  
 to the famous Temple of *Mocha* (in which Citie hee  
 was bozne) with great solemnitie, as if hee had ne-  
 ver bene scard upon the dunghill with swine: they  
 conuey to the roose of the Temple mighty loadstones,  
 they lift vp the iron Coffin, where the loadstones ac-  
 cording to their nature drawe to them the iron, and  
 holde it vp, and there hangs *Mahomet* on high.

Sabel. Enc.  
 ad. lib. 6.  
 Nacl.  
 Gene. 11.

Anton.  
 Chron. part.  
 a. cap. 5.  
 Wolfgang.  
 Drenckse-  
 cer Chron.  
 Nacler.  
 Gen. 11.  
 Sabel. Enc.  
 ad. 8. lib. 6.

Those that embrace the Religion of *Mahomet*,  
 are called *Saracens*, so; it was the pride of *Mahomet*  
 to haue them so called, to aduance his owne doctrine  
 and profession, because he knew himselfe lineally des-  
 cended of *Ismael* the sonne of *Agar* the bondwoman;  
 therefore to auoide this reproch, he bare the worlde in  
 hand that he came of *Sara* the free-woman, the wife  
 of *Abraham*, and called himselfe and his followers  
*Saracens*. *Sabellicus* writeth, that the Grecians of  
 spite are wont to cal the *Saracens*, *Agarens*, so; that  
 they

# against Atheists.

they came not of Sara, but of Agar.

This *Mahomet* while he lived used the companie  
of *Christians, Jewes, and Infidels.* Et ut popularior

esse eius lex, ex omnium gentium sectis aliquid assump-

fit, & to the end his law might be the more fauored,

he borrowed some thing of euery sect. Satan fur-  
nished him with these instruments, as helps to hying

his mischieuous intent about. The first was a Jew, a

great Astronomer, & a Magitian, who opened to him

at large the Jewish follies: the second, one *Iohn* of

Antioch: the third, one *Sergius* a Monke, both abho-

minable hereticks. Euery one plaide his part. To flat-

ter the *Christians*, he was content to be baptized of

*Sergius*, & of these hereticks he learned with the *Sabel-* *Sabel, Ene.*  
*ians* to denie the *Trinitie*, with the *Manichees* to es- ad. 3. lib. 6,

tablish two beginnings, with *Eunomius* to denie the

equal power of the Father and the Sonne, with *Ma-*

*cedonius* to call the holy Ghost a creature, and with

the *Nicolaites* to allow many wines, & wanton lust.

*Sergius* the Monke also perswaded *Mahomet* in his Ant. Chron.  
*Alcoran* (so is the booke of his lawe tearmed) to com- part. 1. tit.  
mend the humilitie of *Christian Monks & Priests*, he 15. cap. 2.

made him also deliuer the *Saracens* a Monkes coule,

which they vse to this day. Also instar *Monachorum*

*multos genus flexiones*, many duckings & crouchings

like the Monke. *Matthias* a *Michon* addeth, that

they vse shauing: & this no doubt was the Monks do-

ctrine. They commend the blessed virgin *Mary*, con-

fesse God to be the gouernour of all things, & that *Iesus*

*Christ* was the Apostle of God, begottē by the Angel

*Gabriel* on *Mary* the virgin, who neuer knew man, Laonic. de

& that he was greater & worthier than man: they al- Ture. lib. 3.

low the miracles that *Christ* did, & the Gospel (so far

forth as it agreeth with the *Alcoran*) and *Moses*, and

the

## Gods Arrowve

the old Testament, correcting therein (so presumptuous is the spirit) certaine errors. Hee called himselfe a Prophet, and that hee was sent of God to supplie the imperfections of all lawes, hee forbade his followers all pictures and images in their Temples, hee forbade the eating of swines flesh, he commanded purifyinges and washings, and *similitudinem Iudeorum*, after the manner of the Iewes. The Christians haue Sunday for their Sabaoth, the Iewes Saturday, and *Mahomet* Friday, to dissent from the Hebrewes and Christians: as *Ansonius* writeth, in the honour of *Venus* the Goddesse of Arabia, thereby the rather to winne that country people: and thus it pleased him to deuise a Religion mixt of all these, to the ende hee might haue of all religions some to build vp his kingdom. And indeede *Mahomet* took the aduantage of the time, for that time was a time of dissentio among Iduces, and of diuision amongst those which called themselves Christians. *Heraclius* the Emperour, & *Chosroes* King of Persia were at deadly enmity, one warring against an other. The Scythian Nations were of neither side, but at last against both, raising a powder of themselves, hauing *Mahomet* their ring-leader. The Church was troubled with diuers sectes and heresies, as with Nestorians, Jacobites, Monothelites, &c. And then was there contentio amongst the Bishops, who should haue the proud title of vniuersall Bishop. God was highly displeased with this wickednes, and suffered Nations to rise as a rodde or scourge to whippe his people: for where the hedge is broken; there it is easie for the beastes of the field to enter and spoile. Now the vanitie and fallshood of this Religion may be proued thus.

- 1 First by the newnes of it, for it is but of late

perren

## against Atheists.

years begun, and there was neuer antie prophetic that did allow of such a Prophet, or of the doctrine of such a one. And therefore he commeth in his owne name; and so consequently not to be receiued.

2 Secondly, hee did no myracle at his coming, and therefore no reason that any should beleue on him. Hee spake vnto the Saracens of himselfe, *Non sum miraculis aut iudiciis ad vos missus*, I am not sent vnto you with miracles and signes. There was no diuine power shewed in all his practise.

3 Thirdly, it is manifest that Mahomet was a false Prophet, because he said that within three dayes after his death he should ascend into heauen, which was notoriously false as before appeareth.

4 Fourthly, the Religion of Mahomet is fleshly, consisting in natural delights and corporal pleasures, which shew that man, & not the diuine spirite of God, is the author therof: for it is permitted the Saracens by that his lawe to haue foure wiues (though these be of nigh kinne) yea fine, marrying them virgins, and to take beside as many of them which they haue bought and taken captiues, as their abilitie will serue to maintaine. The paratise likewise promised to his followers is this, namely, they shall haue garments of silke, with all sorts of colours, bracelets of gold and Amber, parlours and banqueting houses vpon foulds and riuers, vessels of golde and siluer, Angels seruing them bringing in gold, mylke, siluer, wine, lodgings furnished, cushions, pillowes, and talowne-beds, most beautifull women to accompany them, maydens and virgins with twinkling eyes, gardens and orchards with harbours, fountaines, springs, and all manner of pleasant fruit, riuers of milke, hony, and spiced wine, all manner of sweete odours, perfumes, and fragrant

Math. Pa  
rif. hist. Ant  
in Hen. 3.

Flor. hist.

Iacob del  
Vorag. le-  
gend. 157.  
Laonic. de  
reb. Turc.  
lib. 3.

Ant. Chro.



## Gods Arrowe

sentes, and to be short, whatsoeuer the flesh that desire  
 to eate. Thus fleshy people haue a fleshy religion, &  
 a fleshy paradise to inhabite. But like Prophet like  
 people, and like religion: for *Mahomet* himselfe was  
 such a fleshy fellow, as that though modest eares are  
 loth to heare, yet because the filthines of this Pro-  
 phet may not bee concealed, I must utter it: hee com-  
 mitted buggerie with an Ass, *Bonfinius* writeth it. A-  
 gain, hee committed adulterie with an other mans  
 wife, that vpon displeasure was from her husband,  
 and when hee perceiued the murmur of the people, he  
 feigned that hee had receiued a paper from heauen,  
 wherein it was permitted him so to doe, to the ende  
 hee might beget Prophets and worthy men. Againe  
*Mahomet* (as *Celins* reporteth) had sortie wines, and  
 further hee gloryed of himselfe, that it was giuen him  
 from aboue to excede tenne men (saith *Cleonard*) fil-  
 tie men (saith *Antoninus*) in carnall lust and venery.  
*Anicenna* one of *Mahomet*s owne sect, is himselfe  
 brought in disliking of this Religion, for this reason:  
 Because *Mahomet* (saith hee) hath giuen vs a lawe,  
 which sheweth the perfection of felicitie to consist  
 in those thinges which concerne the body, whereas  
 the wise and sages of old had a greater desire to ex-  
 presse the felicitie of the soule than of the bodie, as  
 for the bodily felicitie though it were granted them  
 yet they regarded not, neither esteemed it in com-  
 parison of the felicity which the soule requireth: his  
 paradise & doctrine is such, as there lieth smal diffe-  
 rence betwixen Epicurisme, Atheisme, & Mahometisme.  
 5 *Mahomet*s law is a tyrannical law, for he made  
 it death to dispute of it, and if any man speake against  
 it (saith hee) *Proditorie occidatur*. Let him bee traie-  
 ciously put to death: and againe *sine audientia occida-*  
tur,

*Bonfin.* lib.

8. Decad.

*Berna* d. in

*Rolar.* part

1. *Jerm.* 14.

*Ant.* Chro.

part. 2. tit.

15. cap. 2.

*Celins.*

*Nichol.*

*Clen.* I. epi.

*Anton.*

*Chro.* part.

2. cap. 5.

*Anicenna*

metaphys.

*Ant.* chro.

part. 2. tit.

13. cap. 5.



## against Atheists.

*sur*, Let him bee put to death without coming to his answer. *Qua sanctione* (saith *Sabellicus*) *pala fecit* Sabel. Acad. 8. li.  
*Nihil sinceri in ea lege esse, &c.* By which decree hee manifested, that there is nothing sincere in that law, &c. Moreover hee wrote in the Arabian tongue, and taught his followers, that his religion, *A gladio cepit* Math. Paris. hist. Ang. in Hen. 3.  
*per gladium tenetur, & in gladio terminatur*, began by the sword, is holden by the sword, and is finished or ended in the sword: which sheweth that the sword & arme of flesh is all the author and protector that his religion hath. Again, *Mahomet* made this law amongst them, saying: He that slayeth his enemy, or is slaine of his enemy, let him enter & possesse paradise: he spake like a man, with a carnal spirit teaching reuenge to the uttermost, & promising paradise to such: but no praise of a diuine spirit appeareth in him.

6 As *Mahomet's* religion is defended by force of sword and fraud, in so much as hee made it death to call it into question: so likewise did it begin, & by force of sword, so likewise by notable fraud, & was established through wiles, deceit, subtiltie, and lyes: for first he hauing the falling sickness, perswaded his wife and others, that it was the power of God, & the presence of the Angell *Gabriel* that caused him to fall downe. *Sergius* the hereticall Monke was at hande, and bare false witness to the same (saith *Zonaras*). He told them Zonaras Annal. Tom. 3.  
 that the same *Dene* which hee taught to serue at his care, was sometime an Angell, and sometime the holy Ghost. He had thre companions all of a confederacie, to deulse and face out lyes with him. When hee perceiued that men gaue eare to him, he feigned that the Angell *Gabriel* had carryed him to *Ierusalem*, & thence to haue lifted him vp to heauen, and there to haue learned his law.

# Gods Arrowe

Antonius,  
chro. part.  
2. tit. 13. ca. 5

Hee made the Saracens beleue, that before God made the world, there was written in the throne of God, There is no God but the God of Mahomet. When hee had framed his Alcoran, and bound it up in fire, he caused secretly a wilde asse to be taken, and the booke to be bound about his necke, and as he preached vnto the people, vpon a sodaine hee stood amazed as if some great secrecie were reuealed to him from a boone, he brake out and tolde the people: Behold, God hath sent you a lawe from heauen, goe to such a desert, there yee shall find an Asse, and a booke tyed about his necke. The people ran in great hast, they found it so as hee had saide, they take the Asse, they bring the booke, they honour the Prophet. Touching diuorced and separated wiues, hee tolde the Saracens he had receiued a paper from heauen. He bled sothelying and diuination, the which at *Fessa*, a Cittie of *Paritania*, vnto this day is called *Zarragia*. He persuaded his followers, that at the end of the world hee should be transfoymed into the forme of a mightie Ramme, full of locks and long flaces of woll: & that all that held of his lawe, should be as fleas shrouding themselves in his flaces, and that he would winpe into heauen, and so convey them all thither. These and such like were his sleightes, to beguile a foolish, rude, and barbarous country people: the folerie, pride, and vanities of whose religion, I trust euery one doth sufficiently perceiue.

Auicenn li.  
2. cap. 12.  
Iohn Leo.  
lib. 3. ca. 33  
Aphic.

Bernard, in  
Rosar. part  
3. serm. 10.

7 *Mahomets Religion is no true Religion, but a mere deuile of his owne, and of thre others his false conspirators: for hee hath patched together his Alcoran of the doctrine of Heathens, Indians, and Arabians, of superstitious Iewes, of Rechabites, of false Christians and Heretikes, as Nestorians, Sabellians,*

# against Atheists.

ans, Paniches, Arians, Cerinthians, Marcionians, Eunomians, and Nicholaites, of illusions, and inventions of their owne : and lastly (for further credit) hee borrowed some out of the old and new Testament. But God will not thus be served : for hee deliuered his mind of old vnto Israel, and hee is not chaunged, but continueth the same God still. Ye shall not (saith God) doe euerie man what seemeth him good in his owne eyes : Whatsoeuer I command you, take heed you doe it, thou shalt put nothing thereto, nor take ought therefrom. Satan being conuited to deliuer the truth of the Alcoran of Mahomet, said, that therein were comprised twelue thousand lyes, and the rest was truth : by all likelyhood verie little. And therefore I conclude, that there is no euidence to proue Mahomet a true Prophet, many to proue him to be a false Prophet, and blasphemous, and presumptuous, and his Religion to be a wicked, carnall, absurd, and false Religion, proceeding from a proud spirit, and humane subtilty, and corrupt intention, and euen from the deuill, the craftie father of lies, a murderer, and mankiller from the beginning. And so much heereof may suffice.

Deut. 12

Fascicul.  
Temp.

## CHAP. V.

YVherein is shewed that the Church of Rome is not the true Church of God, nor obserueth the right Religion.



Am now entring into that great controuersie betwene the Protestantes & the Papistes, whether of them should be the true Church, and true worshippers of God in Christ : for they both

## Gods Arrowe

acknowledge God and Christ his son, and all the sacred and canonically books of the scriptures they confesse to come from God, & from his diuine spirit, as indeed they could come from no other. But whiles they both confesse this booke, it is good reason that they shoulde both stand to the arbitrement and iudgement of these bookes, for the trial of the true Church: which if they doe (as indeed they must) this controuersie is at an end and not woorthy to be made a question, or to be doubted of: for by the sacred & canonically writings it shal be and by be manifest, that the Church of Rome cannot bee the true Church possibly. But first let vs hear what it saith for it selfe, & what good groundes it hath for the fortification thereof. For if it bee not builded vpon a good foundation, and vpon such sure groundes as will holde, the whole building is like to lie in the dust, and to come to ruine.

1 They hold very stiffely (but not so strongly) that the Church of God militant here vpon earth, is euident to the outward eye, and may bee pointed out by the finger at all times, in such sort as that any one may knowe thither to resort, as to the congregation of Gods people, there to iune himselfe vnto them, & to praise and pray vnto God with them, and to do those things which he requireth at their hands. But al this cannot profit them, nor hurt vs: for as in the Primitive Churches persecuted by those tyrannicall & heathen Emperors, there was a Church of God (though not sane of them) who had their meetings & assemblies amongst themselves (though secretly because of their enemies:) so likewise in the dayes of Quene Marie, as also in all other times of the persecution of our Church by the Romish Bishops and their partakers, our Church no doubt was and might be, and

Visibilitie  
or splen-  
dore of the  
church in  
outward  
shew, is no  
certaine or  
inseparable  
marke of  
the true  
Church.

## against Atheists.

they likewise haue their meetings, and assemblies, though both they and the place of their resort were unknowne to those their persecutors.

In the time of *Dioclesian* the Emperour (especially) Christians were so wasted, as to the iudgement of men none were remaining, they: houses were burned, the Churches destroyed, and themselves put to death: in the end when this great hanoch was made, and crueltie had wasted and destroyed all that could be found, where was then the visible church: It must needs then bee enforced to hide it selfe, and so it was, and the glorie thereof so eclipsed, that for a while it shined no where. And therefore the Church is not alwaies visible and seene to the outward eye, nor splendent in the faces and sight of men, & yet a true church notwithstanding, as then it was: for it is the Sunne though it bee sometimes overwhelmed with a cloud, and it is fire still, though it bee sometime raked up in Embers: and so the true Church is and may bee, although not seene or known to the wo:ke, yea though it seeme overwhelmed with tyrannicall malice, and hide it selfe as though it were cleane extinct.

2 Let them tell mee where the Church was visible, when being assembled at *Jerusalem*, there arose A.C. 8.1. a great persecution against it, in so much as they were all dispersed and scattered as the *Text* sheweth: Or let them tell mee where or how the Church was visible, when Christ was crucified, and all the rest were scattered and hid, and concealed themselves: the face of Mar. 13.37 the visible Church was then not in Christ & his Apostles, but in the *Jewes* among the *Scribes* & *Pharisees*: and therefore if visibility bee such a marke of the true Church, then these (who crucified Christ) were the true church, and not *Iesus Christ* & his Apostles.

Which



## Gods Arrowve

With ich who dare affirme : yea, who will not denie  
 yea, when the shepheard was smitten, and the shep  
 scattered, and yet a true Church, who can denie bu  
 that a true Church may be, though it be not appa  
 rantly visible and seene to the world: What should I  
 say moze: Doth not *S. Iohn* in his Revelation testifie  
 expressly, That the Church of Christ (signified there  
 by a woman) *fugit in solitudinem*, fled into a desert  
 or wildernes, where shee had a place prepared for her  
 of God, and where she could not for a certaine season  
 be found of her persecutors: Let them further shew  
 me how the Church was visibly in the time of *Elias*  
 the Prophet, when he complained that himselfe was  
 left alone: O Lord (saith he) they haue forsaken thy  
 couenant, they haue destroyed thine Altar, & slaine  
 thy Prophets with the sword: and I am left alone.  
*Elias* did not thinke himselfe to be *solus Propheta re  
 liquus* (as *Campion* answered in the Tower) I say hee  
 spake not of himselfe onely in that respect: but in this  
 respect, that hee tooke him to be the onely true wo  
 shipper that was left in Israell, which is manifest by  
 the answer which God gaue him: namely, that be  
 side him he had seuen thousand true worshippers yet  
 remaining, which had not bowed their knee to *Baall*.  
 I demand of the Papists, when *Elias* knew no other  
 true worshippers of God but himselfe, how the church  
 was visible, for whither hee should go to finde a true  
 worshipper he knew not. Again it is written in 2.  
 King. 16. that vnder the raigne of *Achaz* there was  
 taken a patterne of the Altar of the Idolaters of *Da  
 mas*, and that *Urias* the high Priest remooued the  
 Altar of the Lorde, whereby it appeareth, that the  
 Priesthood was corrupted, the Altar remoued, & con  
 sequently the sacrifices ceased, &c. What visibility of  
 the

Reu. 12, 6, 7

1. King. 19.  
 11, &c.

2. King. 16.



## against Atheists.

the true Church could there be in those daies, either of *Achas*, *Manasses*, and other kings being Idolaters, when the Temple it selfe (where onely by the law of God, the Jewes were to offer the sacrifices) was polluted and defiled with heathenish Idolatry:

What Church or Congregation could any man (in this case) have resorted unto to have performed a true and acceptable sacrifice unto God in those times, when the Temple of Jerusalem (which was the place to worship at) would admit no true worshippers, but onely Idolaters: It is therefore manifest, that a true Church may be, though they know not a congregation of God to resort to, yea though it be close and not seene or knowne one to the other, nor yet to the world. And consequently visibility (which the Papists make a marke of the Church) is no perpetuall marke thereof. Yea, if such visibility should be a marke of the true Church, then were the Idolatrous people in the time of *Elias*, in the time of *Achas*, *Manasses*, and many other kings of *Israell* that were Idolaters, the true Church, who indeede were the false Church: And then were *Elias* and all other the true worshippers of God, who had in those times no places left to sacrifice in, the false Church, which is absurde. *Chrysostom* saith, that in the times of the abomination of desolation (spoken of by *Christ Iesus* in *Math. 24.*) that is, in the time of wicked heresse which is the armie of Antichrist (as he expoundeth it) *Nulla probatio potest esse Christianitatis, neque effugium potest esse Christianorum aliud volentium cognoscere fidei veritatem nisi scriptura divina*: No prooffe can be made of Christianitie, neither can there bee any other refuge for Christians which are desirous to knowe the true

*Chrysost.*  
in *Mat. 24.*

## Gods Arrewe

faith, but onely the diuine Scriptures. And therefore I conclude (which is apparant) that the true Church sometime is in such a state, as that diuines can not disserue or prove it, but onely the diuine scriptures must demonstrate & declare it: And consequently, it is demonstratiuely manifest, that it is no true position of the Papists, that the Church of God is alwaies and euermore visible, sene, and splendent, to the outward eye and view of the world. Wherefore the Papists do vs great injury, and bewray their owne ignorance, when they would haue vs to shewe our Church in all times & ages (which notwithstanding perhaps may bee done) for our Church was alwaies, though it were not sene or knowne to them, but lay hid and kept it selfe close from their fury and tyranny, as the first and primitive Churches did from their bloody persecutors. Our Church was then persecuted in these times when it could not be sene, & many then like constant Martyrs, endured the tyranny of that Heretick religion, so that some were banished, others fled into other Nations, some endured Martyrdom at home, some other hid themselves, but the whole Church generally was bereed, and oppressed. And therefore when our Church was thus persecuted, it is a good argument (I thinke) to say, Wee had our Church then and alwaies, though a persecuted Church, though a Church chased and pursued, though a Church scattered, though a Church not sene or visible to them, yea, though in it selfe it were enlightened from God many ages together. Namely, till the tyranny of Antichrist were ouerpass.

1. Thess. 3.  
341.

Secondly, Another erroneous position, whereby they are miserably deceaued is this: They hold the Church cannot erre; And therefore suppose because

De

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the Church of Rome was once the true Church of God, therefore it is so now and evermore. As though there might not be an Apostacie in the Church, which Saint Paul affirmeth there should. Or as though a perticular Church (for the Church of Rome is but a perticular Church) could not erre: Yea, as though general Counsels (which represent the whole Church) could not erre: for so they affirme, but how truly let the world iudge. And if it may be shewed that generall Counsels have erred, so may erre, then they yeld their cause in this behalfe. I wish they would for their owne sakes: for false Jesuits & Seminaries doe but deceaue themselves & others to their owne confusion in this world, and except they repent in the world to come. That generall Counsels may erre, is manifest by *Augustine*, who plainly teacheth that only the Scriptures cannot erre, & other writers may erre, Provinciall Counsels may erre, lastly hee saith, *Concilia quæ fiunt ex uniuerso orbe Christiano, priora posterioribus sæpe emendari; cum aliquo experimento rerum aperitur quod clausum erat, & cognoscitur quod latebat*: That generall Councels which are gathered of all the Christian worlde, are often corrected, the former by the latter, when by any triall of things, that is opened which was shut, and that is known which was hidden. A generall Councell may be corrected (saith *Augustine*) Ergo, it may erre. And therefore *Augustine* speaketh plainly to *Maximian* the Bishop of the Artians, Neither ought I to alledge the Councell of Nice, nor thou the Councell of Arimine, to take advantage thereby: for neither am I bound, nor held by the authoritie of this, nor thou of that; Set matter with matter, cause with cause, or reason with reason, trie the matter by

August.  
Tom. 6. li. 2.  
contra Do-  
natis.

August.  
contra  
Maximin.  
lib. 3. cap. 4.

# Gods Arrowe

the authoritie of Scriptures, nor proper witnesses to any of vs, but indifferent witnesses to vs both.

**Theodor.**  
**lib. 2. ca. 18.** In the time of *Constantine* that *Christ* in *Europe* four, was the first and last *Counsell* of *Nice*, wherein according to our *Ceede* was decreed, that *Christ* was God as well as man. In the time of *Constantine* (*Constantinus* sonne) favouring the error of the *Arians*, it was decreed in the *Counsell* of *Arminie*, that *Christ* was not God but onely man. This *Counsell* of *Arminie* did erre, (and that grossely in a matter of faith) *Ergo*, it is palpable that a generall *Counsell* may erre, even in matters of faith.

Again, generall *Counsels* have bene contrary one to the other, and that in matters of faith: as the *Counsell* of *Constantinople* condemned the setting up of *Images* in the Church: and the *Counsell* of *Nice* afterward allowed *Images*. Out of them (being contrary) must needs be errors: *Ergo*, a generall *Counsell* may erre.

**Counsil.**  
**Tom. 1. de**  
**ord. celeb.**  
**counsil.**

The generall *Counsell* confesseth of it selfe that it may erre: For the whole *Counsell* prayeth in the end of a generall *Counsell* (in a set forme of prayer that is appointed to be said after every *Counsell*) namely, that God would *Ignorantia ipsorum parcere, & errori indulgere*. Spare their ignorance, and pardon their error. *Ergo*, a generall *Counsell* may erre.

**Lib. 4. ad**  
**Ronif. con-**  
**tra epis.**  
**Pelag. ca. 4**

The *Pope* of *Rome* (whom the *Baptists* holde for head of their Church) may erre: *Ergo*, their whole Church may erre. *Augustine* proveth it thus, *Beati a memoria Innocentius Papa, sine baptismo Christi, & sine participatione corporis & sanguinis Christi vitam non habere parvulos docet*. Behold *Pope Innocentius* of blessed memory doth teach that yong childre cannot be saved, except they receive the baptism

of

## against Atheists.

of Christ, and also the communion of the body and blood of Christ.

But this is tayed for an errour, Ergo the Pope of Rome can erre, and consequently the whole Church under him, except perchance members haue a pinledge above the head. But what shall I need to stand hereupon, their owne Canon laies (as is euident in the decrees) both say expressely, that if the Pope bee found negligent of his owne and his brethrens saluation, yea though he lead innumerable people by heaps to the denill of hell, no mortall man may presume to reprobate him: because he himselfe being to iudge all, is to bee iudged of none, *nisi deprehendatur a fidei deuino*, except he be found erring from the faith: whereby it appeareth, that they thought hee might erre in matters of faith, or else that exception was put in (i) vaine. But the Pope is no other than a man, as also all the members of his Church bee, and *humanum est errare*, all men are subiect to errour. Let every man take heed how he trusteth the Pope or any man mortall, for it is written *Iere. 17. Maledictus homo qui in homine confidit*, Cursed is that man that putteth his trust in man. And why? because (as the kingly Prophet *David* saith *Psa. 116.*) All men are liars in their wordes, and sinners in their works. But when the doctrine of that man of Rome and of his Church is in diuers things cleane contrary to the expresse word of God, who can denie but it is an apparant erring Church?

As when it stablished ignorance to be the mother of deuotion, which Christ calleth the mother of errour saying, Yee erre not knowing the Scriptures, *Mat. 22. 29.* Who can chuse but think it at it hath no good meaning in it, but purposed onely to be l. b. by



## Gods Arrowe

the pride of the Pope, of his Cardinals, Bishops,  
Priests, Monkes, and other their ecclesiasticall men.  
Christ biddeth the people, to search the Scriptures:  
*Iohn. 5. 39.* this Antichrist forbidde them, saying, it  
is perillous, it causeth schismes, sectes, and heresies,  
as though they were wiser than Christ. Again, the  
Apostle *Paul* commandeth, That the word of God  
should dwell plenteously in the people, whereby  
they might teach themselves. *Collos. 3. 16.* But the  
Pope of Rome and his Church, alloweth not plenti-  
ful knowledge of the word in them, yea ignorance is  
the knowledge that hee would desire them to have.  
Who would not iustly suspect such a Church, & such  
a Religion, yea condemn it, when to maintaine and  
continue their Church in errors, they would haue  
none of the people to search any scriptures, whereby  
they might bee discovered. Thus the sillie Papistes  
(whom I pittie) are lead like blind men they knowe  
not whither, and with their *implicita fides* (which is  
to beleue (f) their part) they know not what are la-  
mentably seduced. It is good themselves should see &  
know what they beleue, and that their faith and be-  
lefe be right, least at last they be (through euermuch  
trust of their teachers) extremely deceived. The peo-  
ple of *Berea* were highly commended, and it is noted  
to their praise, that they searched the scriptures, to see  
whether those thinges were true or no which *Paul*  
himselfe taught. *Acts 17. 11.* whosoener he bee, yea  
though it were an Angell from heauen, if hee teach  
matters contrary to the doctrine of the holy & cano-  
nical scriptures, we are to hold him accursed, yea and  
accused againe, as the Apostle of Christ *Iesus S.*  
*Paul* commandeth. *Gal. 1. 8. 9.*

Again, the Church of Rome when it taught and  
heldeth,



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holbeth, that the Scriptures were to be made unto the people or congregation in an unknowne tongue, what were the people the worse? Saint Paul would haue all things done to edifying in the Church. For sayth Saint Paule, *Is qui supplet locum indocti quomodo dicturus est Amen ad tuam gratiarum actionem, quandoquidem quid dicas nescis?* How shall hee that supplyeth the place of an vnlearned man saye Amen to thy thankes giuing, when hee vnderstandeth not what thou sayest? *1. Corinth. 14.* And in that whole Chapter hee utterly disliketh seruice in an unknowne tongue. And therefore if the Church of Rome will not confesse their error herein, she is past all shame, and hath the impudent and shamelesse face of an harlot.

They haue all deuised and defende a place of Purgatorie, wherein all that depart this life be put, and there punished (being a punishing fire) untill they helpe to fetch them out with theyr Prayers, and other their inventions and deuises: which they wil not do, nor thinke they haue reason to doe, except they haue god currant coyne for the same.

And therefore it may bee well and iustly called Purgatorie pickepurse: and it is manifestly apparant hereby, that wealth and great riches of the Clergie was the onely marke they aimed at. For it hath no warrant in the Canonickall bookes of the Scriptures: yea the Canonickall bookes of the Scriptures shew the contrarie, and so do the ancient Fathers. As it is in the Gospel, *Luke 16.* sheweth only but two places, namely, heauen and hell, saying, that the rich mans soule (which was bountifull to *Lazarus*) went after his death to hell, & there was tormented, & that *Lazarus* soule (being dead) was caried into *Abrahams* bosom,

## Gods Arrowve

a place of ioy and comfort. To the which which was erected at the passion and suffering of Christ, and believed in him, Christ answered, *Hodie eris mecum in paradiso*, This day shalt thou bee with mee in paradise. *Luk. 23. 43.* Which sheweth that the soules of the faithfull neuer come in Purgatorie fire to be boyled and punished, for all their sinne is forgiven, and consequently the punishment incident to the same is forgiven also, and their soules passe from death to life and into paradise, a place of comfort, delectableness, & all sweetness: namely heauen where Christ is. Verely verely I say vnto you (saith Christ) he that heareth my word, & beleueth him that sent me, hath eternall life, and commeth not into condemnation, but passeth from death to life. *Iohn. 5. 25.* What is become then of this Purgatorie? Saint Paul saith, I couet to be dissolved and to be with Christ, *Phil. 1. 23.* shewing thereby, that presently after his dissolution he was to bee with Christ in glorie. For wee know (saith hee) that when this earthly tabernacle of ours is dissolved, wee shall bee a building not made with hands, but eternall in the heauens. *2. Cor. 5. 1.* Saint Iohn in his Revelation saith, Blessed are the dead which die in the Lorde, from henceforth they rest from their labours, and their workes followe them. *Rev. 14. 13.* If from the time of their death they haue blessings and rest (as he sheweth) then are they not in any Purgatorie fire to bee scorched and molested. Saint Peter telleth the Saints and children of God, and assureth them of it, That the ende of their faith is the saluation of their soules. *1. Pet. 1. 9.* If saluation of their soules begin at the ende of their faith which lasteth vnto the ende of their life (and no longer for then they haue the fruition and possession of that which

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which they belane and hope for, then is it manifest there is no Purgatorie. *Ambrose saith, Qui hic non receperit remissionem peccatorum, illic non erit in celo: quia remissio peccatorum vita aeterna est: He that heere in this life receiueth not remission of finnes, shall neuer come in the kingdome of heauen, for life eternall is remission of finnes.* *Cyprian saith, Quando sine excessum fueris, nullus iam locus poenitentiae, nullus satisfactionis effectus: hic vita aut amittitur aut tenetur: hic saluti aeterna cultu Dei & fructu prouidetur.* And againe by and by he saith: *Tu sub ipso licet exitu & vita temporalis occasu pro delictis Deum roges, qui verus & vnus est, venia datur consenti, & credenti indulgentia salutaris, & ad immortalitatem sub ipsa morte transiunt.* That is: when men are once departed hence, there is then no more place of repentance, no effect of satisfaction: heere life is eyther lost or kept: heere prouision is made for eternall saluation by the worship of God & fruits. And therefore saith he: Doe thou call vpon God, though it be at thy last gaspe, and departure of this thy temporall life, but call vpon that God which is one and true, pardon is giuen thee if thou confesse thy sins, and sauing forgiuenes if thou belecue: and from death presently thou shalt passe to immortalitie. *Ierome saith, that the time of sorrowing their sinne for Christians is this present life, & that as soon as this life is ended, they reape euermlasting life.* *Augustine saith, Primum fides catholicorum diuina auctoritate regnum esse crescit eorum: secundum gehennam, ubi omnis Apostata, vel a Christi fide alienus supplicia experitur: Tertium penitus ignorans, nec esse in scripturis sanctis reperimus.* The first place (saith he) the faith of Catholickes doth (by diuine authoritie) be-  
ceue

Amb. lib. 3  
de bono  
mortis.

Cyprian  
contra De-  
met. tract. 3

Ierom. in  
Gal. cap. 6.

August. 11.  
hypog. 5.

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Aug. En-  
chir. ad  
Laurent.  
cap. 67.

leeue to bee the kingdome of heauen: the second,  
hell: a third place we are vtterly ignorant of; ney-  
ther can we find any such in the holy scripture. And  
the same *Augustine* writeth in another place, That  
they which beleue a purgatory fire are much de-  
ceiued, and that through an humane conceit. How  
then can the Papistes be the true Catholicks, which  
beleue not the faith of the Catholicks, which *Augu-  
stine* doth affirme?

They also hold that a man since the fall of *Adam*,  
hath free will of himselfe: & of his own power to come  
vnto God, and to do things acceptable & worl pleasing  
in his sight. Whereas God saith after that time, that  
the imaginations of mens hearts are onely euil euery  
day. *Gen. 6.* If they be onely euil, then haue they of  
themselues no affection to goodnes acceptable to him.  
And *Christ* saith, no man can come vnto me, except  
my Father draw him. *Iohn. 6. 44. 65.* If hee must bee  
drawne before he can come, hee hath no voluntie or  
willingnes of himselfe to come. And therefore is it that  
the Prophet saith, Convert thou me, and I shall bee  
conuerted. *Ier. 7.* Shewing that hee hath no power in  
himselfe to be conuerted. And *S. Paul* sheweth, that  
till God giue grace, there is none that doeth good, no  
not one. *Rom. 3. 10. &c.* For all the philosphers  
vertues & good deeds which men doe before they haue  
faith (which is the gift of God) are sinne, & not accept-  
able to God. *Iohn. 6. 29.* For the Apostle witnesseth  
that without faith it is impossible to please God.  
*Heb. 11. 6.* and that whatsoever is not of faith is sin.  
*Rom. 14. 23.* *Christ* himselfe againe saith, that except  
men be ingraft into him, they can bring forth no  
fruit. *Iohn. 15. 1. 2. &c.* *Paul* also teacheth that we  
must be made new men, & cast off the olde man. *Rom. 12. 2.*

And

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And againe hee biddeth to be renewed in the spirit of  
our minds. *1. Cor. 2. 14.* And moreover hee saith, that  
the naturall man perceiweth not the things that are  
of God, neither can he: for they are spiritually discern-  
ed. And againe, that it is God that worketh the will  
of the deid. *Phil. 2. 13.* And he plainly confesseth of him-  
selfe, & of all others, that we are not able of our selues  
so much as to thinke a good thought: and that all our  
sufficiency is of God. *2. Cor. 3. 5.* Which promises do  
shew that our vnderstanding is blind, & our will per-  
uerse in any diuine matter, or acceptable seruice vnto  
God, till God do enlighten the one, & draw and inue-  
the other vnto himselfe. Thus hath God ordered mat-  
ters, to the end himselfe might haue all the glorie as-  
cribed to him, as good reason he should. For what is a  
man since his fall in *Adam*, but an abiect and runna-  
way from God, of himselfe seeking by paths & crooked  
out-wyes, leading from God, and from his worship:  
except he bee assisted from aboue? (which is signified  
by *Adams* hiding himselfe from the presence of God  
after his fall.) And therefore *Augustine* saith well &  
truly, *Hominem libero arbitrio male usum, & se & il-*  
*lud perdidisse*, That man hauing ill vsed his free will  
that hee had, hath now both lost himselfe and that.  
And againe, *Liberum arbitrium captiuatum nequid*  
*possit ad iustitiam*, that free wil is taken captiue, that  
it can do nothing toward righteousness. And againe,  
*Homini non libera, sed a Deo liberata voluntas obse-*  
*quitur*. Not the free will, but the freed will of man,  
(which is set free by God) doth obey & yeeld obeis-  
sance: & againe, *Liberum non fore quod Dei ratio non*  
*liberauerit*, that the wil is bound & not free, till God  
deliuer it and set it at liberty. *Cyprian* (which *Aug-*  
*ustine* so oft citeth) saith, *De nullo gloriamur, &c.* many

August. 22  
Ara. Epist  
44. & En-  
chir. ad  
Iaur. cap.  
30. & lib. 3  
cap. 7. & ad  
Bonif. cap.  
8. & 1. & 3.  
lib. pasum



# Gods Arrowe

Lib. de  
prædicatione  
sancti ieroni-  
mi ad Bonifa-  
cium lib. 4. in  
Gen. Ho-  
m. 1.

must glory of nothing, because nothing is ours, there-  
fore euerie man annihilating his owne power, must  
learne wholly to depend vpon God. And *Chrysostom*  
saith, that *Omnis homo non modo naturaliter peccator*  
*sed totus peccatum est*. Euery man is not onely sinful  
naturally, but is altogether sinne. And therefore *S. Paul*  
sheweth, that till a man be regenerate or born  
anew, & until he be renewed in the spirit of his mind,  
he hath in him nothing else but *concupiscentias erro-  
ris*, lustes and affections after error, *Eph. 4. 23. 24.*  
saying likewise, that by nature wee are the sonnes of  
wrath, *Eph. 2. 3*. Which also *Christ* himselfe testifi-  
eth to *Nicodemus* saying: that that which is bozne of  
the flesh is flesh, and that which is bozne of the spirite  
is spirit, and that except a man be born anew by that  
spirite, hee can neuer so much as see the kingdome of  
God, *Iohn. 3. 3. & c.* And therefore *S. Paul* telleth,  
that there must bee a new creature, whosoener will be  
in *Christ Iesus*, and a renewing and metamorpho-  
sis of the minde (he vseth the verie worde) before men  
can finde out the god and acceptable will of God, and  
what pleaseth him, *Rom. 12. 2*. Therefore conclude,  
that the *Papistes* are farre wide, and knowe not the  
miserie and thraldome of men whereinto they are  
fallen by that great sinne and disobedience of *Adam*,  
whilest they stande to defence free will in naturall  
men: in dede it appeareth to bee free and too free vnto  
euill, but it is so bound and fast tyed from desire of a-  
nie diuine duties, that God must first dyatome it out of  
that seruitude wherein it is, and set it at libertie, and  
mooue it to come before it will shewe any readines  
that way. I trust therefore they see that their Church  
not onely may erre, but erreth most grossely in many  
points.

Ther



## against Atheists.

They holde that in the Sacrament of the Lodes  
 Supper, it is lawfull to debar the people of the Cup:  
 And so they vse, which is contrarie to the institution  
 of Christ, *Bibite ex hoc omnes*, Drinke ye all of this,  
*Math. 26. 27.* And as well, and by as god authori-  
 tie may they take the bread from the people likewise:  
 And it is contrarie to the expresse doctrine of Saint  
 Paul, *1. Cor. 11. 23. 28.* (who as himselfe testifieth,  
 belivered the Institution of Christ) for he saith, Let a  
 man examine himselfe, *Et sic edat, & bibat*, And so  
 let him eate of this Bread, and drinke of this Cup.  
 So that he must drinke as well as he must eate. And  
 that the people should bee partakers, and receiue in  
 both kindes, was obserued many hundred yeares in  
 the Church after Christ. Insomuch, as Pope *Gelasius*  
 decreed, that all they should be excommunicate, which  
 would receiue but in one kinde. But Rome that  
 now is, is not Rome that then was, but with her  
 Counsell of Constance, is not ashamed to go against  
 all Antiquitie and all Diuinitie.

C. compe-  
 rimus de  
 conferra-  
 di-  
 sancti.

But they holde (which is a marvellous grosse er-  
 rour also) Transubstantion in the Sacrament, name-  
 ly, that after the words of Consecration, the Breade  
 and Wine are changed into the very substance of the  
 Body and Blod of Christ: And this they woulde  
 seme to ground vppon these wordes, *Hoc est Corpus*  
*meum*, This is my Bodie, *Math. 26. 26.* which they  
 will haue to bee expounded literally. But why then  
 do they not expound the other wordes of Christ lite-  
 rally also, concerning the Cup: For the Text saith,  
 in the 27. & 28. verses, That he tooke the Cup, &c.  
 and said, This is my blood. I am sure they will not  
 say, that the cup was the blod of Christ (as the wordes  
 bee) but they will graunt a figure in those wordes:

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namely, *Continens pro continendo*, that by the cup is meant the wine in it. If then they will admit a figure in this, why may there not bee a figure in the other namely, *signatum pro signo*, that these wordes, This is my body, should bee understood thus: This bread is a signe of my body (which was broken for you.) If we looke into the olde Sacramentes of the Iewes, namely, Circumcision, and the Paschall lambe, we shall find the phrased of speech obserued. For Circumcision was called the Loyds couenant, when indeed it was not the couenant (as all men doe knowe) but a signe and seale of the couenant: for the couenant was this to *Abraham*, *Ero Deus tuus, & semini tui, &c.* I will bee thy God, and the God of thy seede, &c. *Gen. 17. Rom. 4. 11.* So likewise the Paschall Lambe is called the Passeouer, when indeed it was but a sign of their pass-ouer, or passing ouer or through the red Sea (which was a nightis and most wonderfull deliuerance, *Pharao* and all his host being in the Sea, when they passed through as on dry land.) Inasmuch therefore as it is usuall in Sacraments so to speake, it is not against reason, but standeth with verie good reason to thinke, that Christ Iesus in instituting this Sacrament, which to the Christians is the same that the Paschall Lambe was to the Iewes, did likewise call the bread his bodie, in such sort as the Paschall Lambe was the Passeouer: that is to say figuratiuely, that as the Paschall Lambe was called the Passeouer, and yet was but a signe and remembraunce of their Passeouer, so the bread was called his bodie, and yet it was but a signe and remembraunce of his bodie.

And that this is the right exposition, may appere by the wordes of Christ, where he saith, Doe this

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in remembrance of mee. *Luke, 22. 19. Tertullian like* Tertul.  
contr. Mar.  
cion, lib. 4.  
*Hoc est corpus meum, id est, figura corporis mei.* This  
 is my body, that is, a figure of my bodie. *Augustine*  
*likewise saith, Christi miranda patientia adhibuit su-* August. in  
Psal. 3.  
*dam ad conuivium in quo corporis & sanguinis sui si-*  
*guram discipulis tradidit.* The admirable patience  
 of Christ admitted Judas to the banquet, wherein  
 he delivered to his Disciples a figure of his body &  
 blood. And againe hee saith, *Non dubitavit Dominus* August. in  
Ioni. 6.  
contra A-  
damant.  
*dicere hoc est corpus meum, cum daret figuram corporis*  
*sui.* The Lord doubted not to say this is my bodie,  
 when he gaue but the signe of his bodie. And this  
 exposition must needs be true, for *Saint Paul* saith  
 plainly and expressly, *1. Cor. 11. 26. 28.* That the  
 Communicant doth eate breade, *Ergo* it remaineth  
 breade after the wordes of consecration. For if it were  
 transubstantiance into the body of Christ, then were  
 there no breade to eate, but the bodie of Christ is the  
 thing that should be eaten. But none doe eate the ve-  
 rie bodie of Christ: for if euery Communicant did  
 eate the verie bodie of Christ naturally, carnally, and  
 really (as they grossely suppose) Christ should haue a  
 number of bodies, which is palpably absurd and rati-  
 on-  
 strous: and beside then euery Communicant should  
 be saved, yea, euen *Judas* himselfe (which is knowne  
 to be the child of perdition): for Christ saith, He that  
 eateth my flesh, and drinketh my blood, hath eter-  
 nall life. *Iohn. 6. 54.* Indee the elect and goodly do eat  
 Christ, and drinke Christ, but how: not carnally, but  
 spiritually, and by a true faith, apprehending Christ,  
 and applying Christ with all his benefites as firmly  
 vnto their soules, as the breade and wine is applied to  
 their bodies.

Being

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But as, if Christ gave his body to be eaten really by his Disciples, at the time of the Institution of this Sacrament, what was it that did hang on the crosse on the morrow? Whereof Saint Peter saith, *Act. 3. 21.* that as touching the bodie of Christ, the Heavens must containe him unto the ende of the world: If his bodie be in heauen, and that he hath a true bodie (as all men know he hath) how can it be that he should be both in heauen and in earth, as touching his bodie at one time. For though he have a glorified bodie, yet he retaineth the nature and property of a true bodie still, which can be but in one place at once: And so saith *Augustine*, saying, *Corpus Domini in quo resurrexit uno tantum loco esse potest*: The bodie of the Lorde wherein hee rose againe, can be but in one place onely. But the Papists to helpe themselves, are driven to this, to say that there is a miracle in the Sacrament, and that Christ is there miraculously: Whereto I answer, that if the bread be turned into the verie bodie of Christ by a miracle, then should it appeare visibly so, for the nature of euery miracle is to be visible to the outward eye and senses: as when Christ turned water into wine, it was visibly wine: When Moses rod was turned into a Serpent, it was visibly a Serpent: And so if the bread be turned into the verie bodie of Christ, it is visibly his bodie, if you will hold a miracle to be wrought therein. But *Augustine* answereth there is no miracle in the Sacrament, saying thus: *Honorem tanquam Religiosa possunt habere stuporem tanquam mira non possunt*: The Sacraments may haue honour as thinges religious, but they are not to be admired as miracles. *Theodor.*

August. 2.  
Iohan.  
Ezech. 3.

Augustine  
Tom. 3.  
de Trinit.  
lib. 3. cap.  
10.

Theodor.  
Dialog. 2.

on,

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on, for thus he saith : *Neque enim signa uisifica post sanctificationem recedunt a natura sua manent enim in priore substantia, figura & forma, & uidentur, & tangi possunt sicut prius*. That is; The mysticall signes after consecration, doe not depart from their nature, for they abide stil in their former substance, figure and forme, and may be both seene and felt as before.

*Gelasius* a Pope himselte, doth say most plaine-ly, that there is no transubstantiation in the Sacra-ment: his words be these, *Non desinit substantia uel natura panis & uini, & certe Imago, & similitudo corporis & sanguinis, Christi in actione misteriorum corporis Christi celebratur*. The substance or nature of bread and wine doth not cease, and verily there is the image and similitude of the bodie and blood of Christ celebrated in the action of the mysteries of the bodie of Christ. And therefore I conclude, that the Church of Rome which now is, is not the same which it was in former times, but it is become degenerate and revolted from that former puritie which once was in it: And consequently it is expressly manifest; that that Church both may and doth erre.

Gelas.  
contra  
Eutich.

The Church of Rome doth further holde, that their Pope hath authoritie to depose Kings and Princes: But by what Title? It is cleare that in his either so doing, or attempting to doe hee is both a notable Traitor unto God whose authoritie hee doth claime and arrogate, and unto Princes to whome hee should be subiect. For the raising and pulling downe, of Princes God hath reserved to himselfe alone and in his power: For it is hee (not the Pope) that deposeth the mightie from their



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seates, and exalteth them that are of lowe degree,  
*Luke, 1.* It is hee (not the Pope) that putteth downe  
Kings, and giueth Kingdomes to whomsoever hee  
will. And it is hee that testifieth of himselfe, saying:  
*Per me Reges regnant, & principes dominantur*, By  
mee Kinges raigne, and Princes beare dominion,  
*Dau. 2. 30. & cap. 4. 14. & 22.* Seeing therefore, It is  
God that hath this high authoritie proper to himselfe  
which way can the Pope claime it, without iniurie  
and treason vnto God? Will hee claime it by reason  
of his keyes, and in his Apostlicall right? That hee  
cannot doe: For hee must remember that the keyes  
giuen, were the keyes of the kingdome of heauen,  
*Matth. 16. 19.* And therefore by authoritie of the  
keyes hee cannot meddle with terrestriall kingdomes  
to open an entrance for any into them, or to shut out  
or exclude any that be in them. And beside *Saint*  
*Paul* the Apostle both say expressly both of himselfe,  
and of the rest of the Apostles, that howe great au-  
thoritie soeuer they haue for the overthrowing of  
strong holds (that is, of rebellious thoughts, and  
proude conceits, and stiffnecked opinions seated in  
mens hearts against God, as himselfe expoundeth in  
the same place) that all their power and meanes to  
conuert men is onely by the sword of the spirit which  
is the word of God, and by the power of the keyes  
committed to them. In all which their authoritie,  
giuen vnto them from Christ, hee confesseth plaine-  
ly, *2. Cor. 10. 4.* That the weapons of their warfare,  
are not carnall, but mighty through God, that is,  
spirituall: Which words doe demonstrate, that by  
their ecclesiasticall ministerie, they haue clerely in-  
giuill authoritie committed to them.

And moreouer it is manifest, by the practise of the  
Apostles

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Apostles and all their precepts (commanding all Christians to obey their Rulers, their Kings and Princes, yea, though they were persecutors) that the Apostles neuer had any such authoritie committed to them, *Rom. 13. 1. 2. 3. 4. 1. Pet. 2. 13. Tit. 3. 1.* And therefore it is undoubtedly true, that the Pope of Rome cannot claime it by any such authoritie. Againe, the Bishop of Rome can claime no more authoritie by the power of the keyes, or of binding and loosing, than any other Bishop elsewhere may do for the keyes, that is to say, the power of opening and shutting, and of binding and loosing, *Iohn. 20. 22. 23.* were giuen to all the rest of the Apostles as well as to Peter: And consequently for any Minister of the Gospel thereby to claime authoritie aboue another is absurd: For they be all indifferently ioined in one commission, and therefore haue all equall authoritie: & therefore the Bishop of Rome by vertue of the keyes hath no more authoritie than any other Bishop hath: That is to say, none at all to depose Princes, their duetie is rather to practise obedience themselves to them, and to teach the same obedience to others as the Apostles of Christ did. Yea, Christ himselfe said, his kingdome was not of this world, *Ioh. 18. 36.* Himselfe likewise refused to be made a King, *Ioh. 6. 15.* Himselfe paid tribute vnto Caesar, and commanded others to giue the same, and all other duties of subiection and obedience vnto Caesar, *Math. 22. 21.* If hee were subiect to Caesar, it is a shame for the Bishop of Rome to exalt himselfe aboue Caesar.

But perchance the Bishop of Rome will challenge this his Soueraigne Authoritie ouer Princes by donation from Constantine, or some other Christian Emperour: Indeede such Fables

sometimes

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sometimes hee is not ashamed to utter, but let it bee the strongest way for him if you will, that some Christian Emperour was so foolish as to give him his Emprye (which is neither likely nor credible) per say I, it was neither lawfull nor tollerable for him to take it, if hee will bee a Minister of the Gospel, or a Successour of the Apostles. For Christ hath expressly forbidden his Apostles, and in them all the Ministers of his Gospel, all such dominion, and civill jurisdiction, saying thus unto them, The Kings of Nations raigne over them, and they that be great amongst them, beare rule or dominion: But it shall not bee so with you. *Matthew, 20. 25. 26. Marke. 10. 42. 43. Luke; 22. 25. and 26. verses.*

Which wordes hee most prohibitorie, and shewes that they may not raigne like kings of Nations, nor beare rule as great men in those Nations doe: But they must serue in the Church, and bee diligent to discharge that great charge in the Church which their Master Christ Iesus hath laide vpon them: And therefore every way the Pope of Rome hath no title, but is herein an vsurper, and an intruder, and a notorious and odious Traitor both to God and Princes. And besides, all the aunient Churches haue affirmed and acknowledged the supream authoritie of Princes, aboue and ouer all both Prelates and people: And therefore saith Tertullian, *Colimus Imperatorem vobis hominem a Deo secundum, & sole Deo minorem: VVe* honour the Emperour as the next man to God, and inferiour to God onelie. And againe hee saith, that Princes are *A Deo secundi, post eum primi, ante omnes, & super omnes.* The second to God, the first next after God, and before and ouer all men.

Tertullian  
ad Scapu-  
lam.

Tertul.in  
Apologet.

# against Atheists.

*Optatus* in like sort saith, *Super Imperatorem non est, nisi solus Deus qui facit Imperatorem*, There is none about the Emperour, but God onelie which made the Emperour. And *Chrysostome* saith, *Pareu nullum super terram non habet*. He hath no equall on earth. And *Gregory* Bishop of Rome himselfe affirmeth, That power is giuen to Princes from heauen, not onely ouer souldiers, but priests. And therefore I conclude, that the Church of Rome which now is, is not the Church which once it was, but is wonderfully fallen into corruption, and growne into pride, both against God and his annointed Prince, and consequently not onely may erre, but dooth erre, and that most detestably and abhominably in the highest degree.

*Optatus*  
contr. Par-  
men. lib. 12.  
*Chrysost.*  
ad popul. Antioch.  
homil. 2.  
*Gregor.* e-  
pist. lib. 3.  
cap. 100. &  
cap. 103.

The Bishop of Rome dooth further holde, that hee hath authoritie from God to forgive sinnes: & thereupon hee sendeth forth his Charters of pardon, his Bulls and Indulgences, to such as hee meaneth to absolve. The Scribes in the Gospell could say, None can forgive sinnes but God. *Mar. 2. 7. Ioh. 1. 4. 4. E. say. 43. 25.* If therefore the Pope of Rome will take upon him to forgive sinnes (in that sort hee dooth) hee must proue himselfe to be God, otherwise his actions will not be warranted: how often in the Scriptures is it said of God that hee forgiveth iniquity and transgressions: ascribing that authority only to God and to no other.

I need not recite any particular places, the whole booke of God is plentifull herein. I do not denie, but Ministers of the Gospell have power to binde and to loose sinners (as Christ himselfe sheweth, *Matth. 16.*) but how and to whom? They can neither iustifie the unrighteous whom God abhorreth, nor yet condemn

## Gods Arroove

the godly and faithfull, whome God dearly loveth.  
In as much therefore as they cannot pardon such as  
God condemneth, nor yet condemn such whom God  
acquitteth, *Rom. 8. 33. 34.* It is manifest that al their  
power of binding and loosing sinners, is limited and  
bounded within the compasse of Gods word, which  
they may not passe : for if they do, they goe beyond  
their warrant, and so all that they do will bee of no  
force. The incredulous and obstinately wicked per-  
sons, they may by warrant of Gods word pronounce  
condemnation against, except they do repent, and to  
the assuredly faithfull repentant and godly persons,  
whose continuall care is to please God and walke in  
his waies, they may pronounce the sentence of un-  
doubted and certaine salvation, because the worde of  
God doth affirme as much : and this all the binding  
and loosing of sinners which they have. For in all  
their pronunciations of pardons, and forgivenesses of  
sins, they must bee sure they speak not in their owne  
names, nor their owne wils and pleasures, but they  
must do it in the name of God, being first assured  
that it is his word, will, & pleasure which they utter.  
But the Bishop of Rome observeth not the rule of  
Gods word to spare & measure his pardons by: but par-  
doneth whom he list, & as hee list, as if he were a God  
himselfe, having a absolute power in himselfe (without  
respect of Gods word or will) to do what he list. In-  
somuch as Traitors & rebels against God and the  
lawfull Princes, he will not only pardon without ex-  
ception, but he will abette them in their devilish devi-  
ses, and perswade them forward in their damnable  
courses, till at last (when it is too late for them to re-  
pent) they will (if they take not god heed in time) take  
the smart of it in hell tormentes together for ever.



## against Atheists.

What the religion of Rome is, may appere by this, that any man for monie may get a pardo for his sins: & then what sin need rich men feare to commit, when a Popes pardon will salve all: or how can it be otherwise than a religion of licentiousnes, when for mony a man may haue a licence of dispensation against any sin whatsoeuer. These things be such open blottes to the Romish religion, as that worthily euery god and gotly minde hath it in detestation, & doth iustly condemn it. Yet further will I pꝛooue, that the Church of Rome cannot be the true Church possibly.

1 The Church of Rome doth hold, that the diuine and sacred Scriptures doe not containe all things necessarie to saluation: but their vniuersiten traditions must (so) both all bee receiued with equall and lyke authoritie, for so hath theyr Councell of Trent determined. And Pope Leo the fourth seareth not to pronounce with a loud voice, That hee that receyueih not without difference the Popish Cannons as well as the foure Gospels, beleueih not aright, nor holdeth the Catholike faith effectually. The decretall Epistles also they number with the Canonical scriptures. And Pope Agatho saith, that all the sanctions and decrees of their Romish See are to bee taken as stablished by the diuine voice. Which blasphemies who can abyde? For heereby they make both the Scriptures imperfect, and not so content, doe further adde vnto those Scriptures.

Wherein they commit two notable crimes, first accusing the sacred and canonical scriptures that they containe not all matters necessary to saluation: which is directly contrary to the testimonie of *St. Iohn*, who saith, that these things are written that ye may beleue, & that in beleuing ye may haue life eternal:

Council,  
Trent, 1.  
decree. 4.  
Session.  
Distin. 20.  
cap. in li-  
belli.  
Distin in  
cap. in ca-  
nonicis.  
Distin. 19.  
cap. sic om-  
nia.

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And cleane contrary to the testimonie of Saint Paul, who saith, That the Scriptures (given by diuine inspiration) are profitable to reprove, to teach, to correct, to instruct, and perfect the man of God. *2.Tim. 3.15.* Ergo the Scriptures or word of God written, is a true sound, and perfect whole doctrine, containing in it selfe fully all things needfull for our saluation. Yea Saint Paul saith expressely to *Timothie*, That the Scriptures are able to make him wise vnto saluation. *2.Tim. 3.15.* And therefore the Church of Rome being cleane contradictorie, dooth marvellously erre: and therefore also we need none of theyr written traditions.

And againe, how should we bee assured that those traditions which they call Apostolicall, be Apostolicall, considering them not written by the Apostles? *Augustine* speaking hereof, saith thus: *Si quaerimus Iesus Christus, quis nostrum dicet hoc vel illud esse? Et si quis hoc dicat, quomodo probabit?* What is, If Iesus Christ haue kept any thing close, which of vs shall say that it is this or that? And ifanie say it is this, how will hee proue it? For all the errors of the Church of Rome, shrowd themselves vnder the harbour of traditions. And *Chrysostom* saith flatly, whatsoever is requisite for our saluation, is contained in the Scriptures. And againe hee saith, All thinges bee cleare and plaine in the Scriptures, and whatsoever thinges beneedfull be manifest there. And *Ierome* in the prologue of the Bible to *Pauline*, after hee had recited the booke of the new Testament and the old, saith thus: I pray thee (deare brother) among these liue, muse vpon these, know nothing else, seeke for none other thing. And againe vpon the booke of the olde and new Testament: These writings be holie, these

August. in  
epist ad  
Lanuar.

Chrysost.  
in Math.  
24. hom. 42  
Chrys. in  
1. Thes. 2.

Ierom in  
his prolog  
of the Bi-  
ble.

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these bookes bee found, there is none other to bee compared to these, whatsoeuer is beside these, may in no wise bee receaued amongst these holy things. *Iero. vpon Agge. 2.* And againe hee saith, All other things which they seeke out or inuent at their pleasure, without the authority & testimony of the Scriptures (as though they were the traditions of the Apostles) the word of God cutteth off. Let vs therefore stand fast to the wrytten word of God, and as for their traditions, which they cannot proue but obtrude vnto vs without testimonie of Scriptures, let vs condemne them. *Athanas. contra gentiles.* For as *Athanasius* saith, the holy Scriptures inspired from God, are sufficient to all instruction of the truth. And as for the other point of the Papists in equalling and adding of their traditions, their decretall Epistles and Canons, to the pure and diuine word of God, it is a blasphemy intollerable, and who can indure it? For doth not God say thus, *Yee Deu. 4.* shall put nothing to the word which I commaunde you, neither take ought there from. *Deut. 4.* And againe he saith, whatsoeuer I commaund you, that take heede yee doe onely to the Lord, put nothing thereto nor take ought therefrom. And doth not *S. John* in his Revelation, say that if any man adde to this thinge God shall adde vnto him the plagues *Reue. 22.* which are written in this booke and shall take away his part out of the booke of life. I conclude therefore that the Church of Rome which doth not content hir selfe with the sacred and Holie Scripture (which the chaste sponse of Christ euermore doth) is not the true Church of God: for there she sheweth hir selfe to beare the marke of a strumpet. But when she proceedeth and addeth hir owne traditions, Decretall Epistles, and Cannons to the word wrytten:  
and

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and maketh them to be of as good and equall authoritie as the Canonically and sacred Scriptures themselves, What greater pride could haue bin shewed, or what higher blasphemie? But these are the right notes of an adulteresse, to equall hir self with her husband. Yea, What should I say more? They holde that the authoritie of the Church is aboue the Scriptures, which sheweth fullie the notable pride and spiritual whoredome of their Church.

2 The Church of Rome is Idolatrous and therefore it is not the true Church. They fall downe before Idolls and Images as the heathen did, and therefore commit Idolatry as the heathen did: I speake for the manner of their worship, for the heathen holie forer they worshipped not the true God, yet they thought they worshipped the true God, and their meaning was to worship the true God in the Image or Idoll, as the Papists likewise doe meane: for they say, they be not such foles as to thinke or beleue that an Image or Idoll (made of wood or stone) could be God: neither were the heathen so foolish as to thinke or beleue that their Idolls or Images were God, for they knew they were made of wood or stone or such like) but (as they take it) they worshipped God in the Image, as the Papists say they doe: and therefore the case for the manner of worship is all one: Again: if the Papistes doe not worships the Idoll or Image, why doe they bowe downe vnto it? God commaundeth saying: Thou shalt not make to thy

Exod. 20. selfe any grauen Image, so that the verie making of Images to represent God withall (who is a spirit eternall and invisible) is Idolatry. Again he saith: Thou shalt not bowe downe to them, nor worship them, &c. So that to bowe downe vnto them

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them (though they be supposed to represent God) is  
 Idolatrie, for God must be worshipped in such sort  
 as himselfe hath prescribed, and not otherwise : and  
 that it is flat Idolatrie to worshipsse God in any I-  
 mage, is expresse and manifest by the Children of Is-  
 raell, when they made the golden Calfse to bee a re-  
 presentation of God, for the Text sheweth that it  
 was Idolatrie, for which many of them were pla-  
 gued & punished, and yet their meaning was to wor-  
 ship the true God in the Calfse : for they were not  
 so simple as to thinke or beleue that that dead Idoll  
 or Image was God, and therefore the Idolatric of  
 th: church of Rome is as grosse and wicked as theirs  
 was. Neyther can the Papists helpe themselves in  
 their wonted distinction of *Idola* and *Idola* affirming  
 that they giue to Images but *Duliam* that is seruice  
 and to God *Latriam* that is worship, shewing there-  
 by that both they worship God and serue Images:  
 But how agreeth the temple of God with Images,  
 saith *Paul*: or what warrant haue they to serue I-  
 mages beside God? When Christ him selfe saith (it  
 is wyitten:) Thou shalt worship the Lord thy God,  
 and him onely shalt thou serue.

Exo 31.

2. Cor. 6.  
15. 16.

Math 4. 10  
Deu. 9. 13.  
& 10. 10.

And *Paul* the Apostle doth like wise perswade ex-  
 pressly: that men shold turne from Idolls or Images  
 to serue the liuing God, (where the word *Dulia* is vs-  
 ed) wherby the Apostle doth shew that there is such  
 an opposition betwene Images and the seruice of  
 God, that he that serueth the one, cannot serue the o-  
 ther. God himselfe disliketh Idolles and Images vt-  
 terly, saying by his Prophet that they are so farre  
 from being Lay-mens Bookes (as the Papists  
 tearme them) that they are no better than teachers  
 of lies. And *Saint Iohn* himselfe commaundeth all

Abac. 1.



# Gods Arrowe

1. Ioh. 5. 21. Christians to keepe themselves from Idols: Besides  
 it is Idolatry to pray vnto any but God: For  
 Chyist biddeth when men pray, not to call vppon the  
 Virgin Mary, nor any other Saint departed this life  
 but vpon God onely: When y<sup>e</sup> pray (saith he) say  
 thus. Our Father which art in heauen. & c. Againe  
 Math. 6. Saint Paul saith, howe shall they call vppon him  
 on whom they haue not beleueed? declaring ther-  
 Rom. 10. 14. by that faith and prayer goe together. Wee can call  
 vpon none but we must consequently also beleue on  
 him: But we are to beleue none but God, therefore  
 wee may pray to none but God; and therefore the  
 Church of Rome calling vpon Saints departed, com-  
 mitteth grosse Idolatry, for the Scripture sheweth  
 that God onely is to be prayed vnto. Besides, They  
 that in their Idolatrous Masse or Sacrament of the  
 altar (as they tearme them) after a certayne mum-  
 bling of wordes by the Priest, there is no bread nor  
 wine remaining but the very bodie & blood of Chyist,  
 and that peece of bread which is shewed (for bread it  
 still appeareth to be, for at their magicall mourning)  
 they commanded to be adored and worshipped. To  
 adore or worship any creature (such as bread is) is I-  
 dolatry: the Papisttall Church doth the same: Ergo it  
 is Idolatrous. I haue proued it before, that it remain-  
 neth bread after consecration, and that Chyist cannot  
 possiblie bee there as touching the bodilie substance  
 because in that respect he is ascended vp into heauen  
 and there sitteth on the right hand of God his Fa-  
 ther; untill he come to iudge the quicke and the dead,  
 & if they will not beleue & true testimonies there-  
 in: Yet the authority of Cicero a heathen man might  
 somewhat moue them, for in ene place he saith: *Quid  
 iam Amentem esse putas qui illum quo vescitor De-  
 um credat esse?* What is, Whome doe you thinke so  
 mad.

Cicero. lib.  
 de natura,

## against Atheists.

mad as to beleue that which he eareth to be God. Inſomuch therefore as the Church of Rome doth worſhip bread, as if it were God, It is manifeſt they be groſſe Idolaters. And conſequently their Church cannot be the true Church of God on earth.

3 The Papiftes doe not denie Chriſt in wordes, but if we examine them by particulars we ſhall finde that in deeds they doe: as for example, we know that the right faith beleeueth Chriſt Ieſus to be both God and man, which the Church of Rome in wordes will ſo affirme: But urge them in this point of the Sacrament, and then they beſwage themſelves, that they beleeue not Chriſt to haue a true bodie: for when they are preſſed with this, that the bodie of Chriſt cannot be both in heauen and in earth at once, and the ſelfe ſame time, becauſe it is againſt the nature of a true bodie ſo to be: then they become *ubiquitaries* and ſay, that becauſe the Godhead of Chriſt is euerie where, therefore his humanitie is euerie where. But this is no god conſequent, for the Godhead and humanitie are of ſeueral nature. And if his bodie and fleſh were euerie where as his Godhead is: howe is that true which the Angell ſpoke ſaying *surrexit non eſt hic*. He is riſen he is not here. For theſe wordes ſheweth that his bodie and fleſh is not euery where. Mat 28, 6. Again if he were euery where in reſpecte of his humanitie, howe is it true that he aſcended into heauen? For that word aſcention doth ſhew that his bodilie preſence did remoue from one place to another, and then was it not in that place from whence it did remoue.

Laſtly it is the propertie of a Diuine nature to be euerie where, and therefore whileſt they defend this ubiquitie of the fleſh of Chriſt: It is as much as if

## Gods Arrowve

They should say that the flesh of Christ is turned into  
God (which is a grosse Heresie. And thus it appea-  
reth, that the Papists doe with the *Eutichians*, deny  
that Christ hath a true bodie when they holde that  
(contrarie to the nature of a true bodie) it may be in  
diuers places at once: yea, eneris where: and therefore  
denying Christ to haue a true bodie, they are not the  
true Church: and sommuch for their erroz concerning  
the person of Christ.

4 Now for the office of Christ, (for his person &  
his office bee two chiefe thinges which we are all to  
regard.) The Papists will yeld with vs that it con-  
sisteth in these three points, namely: that he is both a  
Prophet, a Priest, and a king. This I say in words  
they will acknowledge, but in deedes and veritie they  
doe not, for in respect that Christ is our Prophet  
which should and did reueale his Fathers will vnto  
the world, wee ought to bee content with his voice,  
and searce no further than he hath reuealed in his  
Scriptures. But the Papists are not so contented,  
but they holde that their vntowritten traditions and  
Popish Canons, must also bee receaued vpon like  
perill of damnation, as befoze it shewed concerning  
the Priesthood of Christ. It consisteth in two thinges,  
namely. the offering vp of himselfe once for a full  
perfect and sufficient Sacrifice: And his intercession  
with his Father, which yet remaineth also and shall  
doe to the worlds end. Both these the Papists anni-  
hilates as I will proue. First concerning the Sacri-  
fice and Oblation of Christ, there is noe doubt but  
beeing once done vpon the Crosse, it was a most full,  
perfect and satisfactorie Sacrifice to deliuer both a *cul-  
pa & pena*: from the guiltines and the punishment  
incident to that guiltines: for otherwisse how should  
Christ

## āgainst Atheists.

Chyist be Iesus, that is a Deuicour, if he did not deli- Mat. 1. 17  
 uer vs from the punishment, as well as from the sin.  
 But the Papissts hold that Chyist hath obtained by  
 his passion remission for our sins going before Bap- 23  
 tisme: but sinnes committed after Baptisme, that  
 his passion hath taken away only the guiltines, but  
 that the punishment remaineth notwithstanding,  
 which is to be payde in purgatorie (as they say) and  
 to be redeemed by our owne satisfactions, and so they  
 make the punishment due to sinne (which is indeed e-  
 ternall in hell) to bee but temporaris in purgatorie  
 vpon satisfactions (as they haue deuised). But what  
 can a man giue for the ransome of his soule? And it  
 appeareth before, euen by the repoite of *Augustine*  
 that the Catholicke faith beleneth in Purgatorie,  
 such as they haue invented. For as *Saint Iohn* saith 1. Ioh. 1. 6  
 the blood of Chyist is that which purgeth vs from  
 all sinne, and that his most pretious blood is the one-  
 lie Purgatorie wee holde, and both deliuer his peo-  
 ple from the punishment due to sinnes, as well  
 as from sinnes: for our punishment was laide vpon  
 him and with his stripes are wee healed, as Esay. 53.  
 the Prophet *Esay* speaketh: Againe the Papissts  
 doe saye they offer vpon Chyist in their *Mass*, which  
*Mass* they saye is propitiatorie, both for the liuing  
 and the dead: First for the dead it cannot bee pro-  
 pitatorie nor doe god vnto, for as the tree falleth, so Eccle. 12  
 it lieth: and as a man is found to die, so hee goeth ei-  
 ther to heauen or to hell. A third place which the  
 Papissts call purgatorie there is not. And if any bee  
 in heauen their *Masses* can doe them no good: for  
 they enioy all good already: And if any bee in Hell,  
 wee know that *Ex inferno nulla redemptio*, from hell  
 there is no redemption. And therefore for the dead

Luk. 16

# Gods Arrowe

It cannot be propitiatory, nor any thing els availeable:  
 And for the living it cannot be propitiatorie. Yea it  
 is blasphemous & derogatorie to the passion of Christ  
 once for all, for inasmuch as he is a Priest for ever,  
 after the order of Melchisedek, he is to die but once  
 which he did upon the Crosse: whose obligation be-  
 ing perfect (as the Author to the Hebrewes speaketh)  
 needeth not any other helpe (as of maske or whatso-  
 ever els) to make it perfect: yea it is wicked, grosse,  
 blasphemous, and damnable to suppose any imper-  
 fection in the sacrifice and oblation of Iesus Christ,  
 for God twice cried with a voice from heauen saying,  
 Math. 3. 17 This is my beloued Sonne in whom I am well plea-  
 sed.

Heb. 5. 26.  
 7. & 8. & 9.

Math. 3. 17  
 Math. 17. 8

As touching the other part of his Priesthood:  
 namely, his intercession with his father, whereby he  
 maketh request vnto God for vs, although the Pa-  
 pists ascribe them chiefly vnto Christ, yet what do  
 they else but cleane robbe him of it, when they asso-  
 ciate others with him. As namely the virgin Mary,  
 They call her the Queene of heauen; the gate of  
 Paradise; their life and sweetenes; the Treasurer  
 of Grace; the refuge of sinners; and the Media-  
 trix of men. I pray what do they now leaue to  
 Christ: Yea when they say thus to her,

Rom. 8. 34.  
 Heb. 7. 25.

<i>O felix puerpera</i>	{	O happy mother
<i>nostra pians scelera,</i>	{	satisfieng for our finnes,
<i>iure matris impera</i>	{	by thy motherly authority
<i>Redemptori, that is,</i>	{	commaund the Redeemer,

What greater blasphemy to Christ coude they  
 haue uttered: It is cleare that saint Paul saith there  
 is but one God, and one Mediatour betwene God  
 and



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and men, the **I**van Christ Jesus, 1. Tim. 2. 5. But the Papists be not content with him, but will have many Mediatours. Saint **P**aul saith moreover, that by him wee have boldnes and access vnto God, Eph. 3. 12. And therefore what foolish feare is it of the Papists to appoint to themselves other Mediatours? Sith therefore the Church of Rome doth not repute the once Oblation of Jesus Christ, and his Intercession to be perfect, but accuse them of imperfection (as appeareth by their doctrines) it cannot possibly be the true Church. Christ himselfe biddeth to aske in no other name than in his, and promisseth that whatsoever shall be asked in his name, it shall be done, Ioh. 14. 13. 14. Chrysostome, speaking of the woman of Canaan, who though she were a sinner was bold to come vnto Christ, saith thus, *En prudentiam huius mulieris non precatur Iacobum non supplicat Iohannem, non adit ad Petrum, nec Apostolorum casum respicit, aut vllum eorum requirit, sed pro his omnibus penitentiam sibi comitem adiungit & ad ipsum fontem progreditur.* Behold the wisdom of this woman. She doth not pray **I**ames, shee doth not beseech **I**ohn, shee goeth not to **P**eter, shee looketh not to the companie of the **A**postles, neither doth request any of them, but for all this shee taketh repentance for hir companion, and goeth to the verie fountaine it selfe. And againe he saith, that to have access vnto God, *Nil opus est atriensi seruo vel intercessore, sed dic miserere mei Deus, is enim te adit quocumq; sis loco & undecumque innocetur.* VV haue no need of any Courtly attendant or intercessor, but say, haue mercie vpon me O God, for hee heareth thee in what place soeuer thou art, and from what place soeuer thou callest vpon him. **A**mbrose like,

Chrysost.  
homil. 12.  
de Canaan  
nex.

Iadem  
mil.

## Gods Arrowe

**Ambr.** in **Rom.** I. **in** wise anſweareth the carnall reſon of the **Papiſts**;

*ſolent (ſaith he) miſera uti excuſatione dicentes, per iſtos poſſe ire ad Deum ſicut per comites itur ad reges, ideo ad regum per tribunos & comites itur quia homo utique eſt rex: ad deum autem, quem utique nihil laeſet, ſuffragatore non eſt opus ſed mente deuota. Ubicunque enim leſus locutus fuerit & reſpondebit illi.*

That is, They are wont to uſe a pityfull excuſe ſaying, by theſe (**Saints**.) They may haue acceſſe vnto God, as by **Earles** there is acceſſe to **Kings**. Therefore is it that by **Officers** and **Earles** acceſſe is made to the **King**, becauſe the **King** himſelfe is a man. But to come to God (from whom nothing is hid) there is no neede of a ſpokeſman, but of a deuout minde: for whereſoeuer ſuch a one ſpeaketh to him, he wil anſweare him. **The Church of Rome** therefore which accounteth not of the ſufficiency & perfection of that one Oblation of **Chriſt**, nor of his continual interceſſion: cannot poſſible be the true Church.

**6** **The Papiſts** in words will not denie but **Chriſt** is a **King**, which hath all power in heauen and in earth: But indeed it appeareth they doe exile and baniſh him out of his kingdome, or at leaſt leaue him but a ſmall portion or rather none at all: for in reſpect that hee is a ſpiritual king and the king of his Church, he is alſo (as **Saint James** ſpeaketh) the only law giuer thereunto, and therefore by his lawes only, the Church is to be gouerned, which they cannot abide, for they adde their **Popiſh** canons, conſtitutions, and cuſtomes, whereby they will haue the Church gouerned: yea they will haue theſe take place though they utterly diſplace the word of God, for the maintenance of them. Secondly **Chriſt** onely is to raigne in the conſciences of men, and yet the **Pope** **claimeth**

## against Atheists.

claimeth power to binde mens consciences by his lawes, statutes, and decrees. Thirdly hee claimeth most traisterously to be the head of the whole vniuersall Church, which title by way of prerogative is giuen and attributed onely to Iesus Christ (to whome it onely appertaineth.) But before I proceed any further herein, I demaund of the Pope and Papists: when & by what right he their proud Pope taketh vpon him this title to be head of the Church or vniuersall Bishop ouer all the Christian world (by vertue of which title he taketh vpon him to rule as he list, & to doe what he list.) First to claime it as successor to Peter, is impossible for that Peter the Apostle, neuer had any such title, preheminence, or authoritie ouer the rest of the Apostles. Ephc. 1.22.

It is true that Christ sayd to Peter (after hee had confessed Christ to be that Christ the sonne of the liuing God.) Thou art Peter and vpon this rocke will I build my Church. These wordes hitherto giue no superiortie to Peter aboue the rest: only they shew that the Church is builded *non super Petrum sed super Petram*: not vpon the person of Peter but vpon the rocke: and vpon what rocke: namely vpon that Christ Iesus whom Peter confesseth to be the sonne of the liuing God. For that confession of Peter concerning Iesus to be that Christ the sonne of the liuing God, is the rocke whereupon the Church is builded: for (as Saint Paul expoundeth and affirmeth.) Other foundations can no man lay, 1. Cor. 3. 11 but that which is laid already, namely Iesus Christ: And in another place hee saith expressely: that that 1. Cor. 10. 4 rocke was Christ: And Christ himselfe affirmeth likewise, that he that heareth his wordes and doth them is likened to one that buildeth his house vpon Mat. 7. 24.

# Gods Arrowe

a rocke, shewing thereby that he, and his words, & Doctrine be the rocke, against which the gates of hell shall neuer preuaile. Agreeably whereunto speaketh Saint *Paul* againe, when hee saith that the Church is builded vpon the foundation of the Prophets and Apostles, Christ Iesus himselfe being the head stone in the corner. Where then shall wee finde that *Peter* was made Prince of the Apostles to rule ouer all the rest, as the Pope now doth? The Papists answere that in the next wordes, when Christ gaue vnto *Peter* by speaciall name, the keyes of binding & losing, he thereby made *Peter* the Prince & vniuersall Bishop of the whole Church. But herewith I say, that Christ therein gaue no authoritie more to *Peter* than to the rest, that is at this time: The keyes were not giuen to him nor to the rest, onely there was a promise that they should be giuen: for the wordes be not in the present tense, *Do tibi* I giue vnto thee: But in the future tense, *Dabo tibi* I will giue vnto thee, which promise of Christ was afterward truely performed, and when it was performed, the keyes, that is the power of binding and losing sinners, was giuen not onely to *Peter*, but to *Peter* and all the rest together, as Saint *Iohn* in his Gospel clereely declareth and aboucheth. Now because *Peter* was the man that gaue answere for himselfe and the rest, and so both *Cyprian* and *Augustine* doe expound and declare it: And therefore neither in the promise of the keyes, nor yet in the receipt of the keyes, by *Peter* did he receaue any more authoritie or superiortie than the rest of the Apostles did. I grant he was called *Primus* because he was of the first that was called to the Apostleship, or because hee was the first of all the Apostles that confessed Christ to be the

*Messias*

Eph. 2.20

Mat. 16.19

Ioh. 20.22.  
23.

## Against Atheists.

*Messias* and *Some* of the living God, or because hee was readiest alwaies to speake and answer. But all this, doth not proue that hee had authoritie over the rest, or a larger Commission than the rest: For the words of their Commission doe shew the contrarie, namely that they had all equall authoritie, for it was thus made vnto them all indifferently, & without putting a difference, namely, Goe ye and teach all Nations, baptizing them in the name of the Father, and of the Sonne, and of the holy Ghost, teaching them to obserue all things whatsoever I have commaunded you, *Math. 28. 19. 20.* Runne ouer all that remaineth written and you shall finde that *Peter* was one of the twelue equall with the rest, and their fellow but not their Lord: Where was *Peters* superiorty, when *Paul* reproued him to his face: *Gallathians*, the second Chapter, and the eleauenth verse, when being accused, hee pleadeth no priuiledge, but for the clearing of himselfe, and satisfaction of others, hee answereth to that accusation:

Where was *Peters* authoritie over the rest, when the rest sent him and *John* into *Samaritae*: *Acts*, the eleauenth Chapter, the third and fourth verses: and also in *Acts*, the eighth Chapter, and the fourteenth verse. In that hee went at their sending, hee plainly sheweth that hee had no principallitie over them.

Where was his preheminance or authoritie, when in a Councell held at *Ierusalem*, where the Apostles were, yet not *Peter*, but *James*, ruled the action, and according to his sentence was the Decree made, *Luke, 22. 25. 26. &c.*

For, I say moreouer, that when there was con-



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fention amongst the Apostles, who should bee chiefe amongst the, Christ told them plainly, that kings of Nations might beare rule ouer their people, and that great men vnder those kinges might likewise exercise authoritie ouer other, but so might not they doe one ouer another, *Luke 25. 26. &c.* But the greatest amongst them should be as the least, & as a seruant: yea, should bee the least, and should be a seruant, as it is declared in *Matthew, 20. 25, 26* and in *Marke, 10. 42, 43.*

If the greatest must be as the least, what authoritie hath bee aboue the least: For then hath the least as great authoritie as the greatest: What is, they haue all equall authoritie. A meruaile therefore what the Pope and Papists meane, contrary to the tenour of the Commission of Christ, contrary to the practise of Peter himselte, and contrary to this decree made by Christ of their equality, to say notwithstanding that Peter was Prince of the Apostles, and had authoritie ouer them all, when as indeede, it is manifest by all the Scriptures and course of his life, he neither claimed nor had any authoritie ouer the rest, more than the rest had ouer him, and consequentllye the Pope of Rome can neuer claime that as successour to Peter, which was neuer in Peter his supposed predecessor.

The Papists perceauing that the scriptures make nothing for them, but against them, (because they would haue the matter coloured with some Antiquitie, or shew of Antiquitie at the least:) haue deuised some counterfet and forged Authors, (as *Amasius*, and *Amisetus* and such like) to speake some thinge for them. But the falschod of all those, is discovered by other writers (if they bee well marked.)

## against Atheists.

In *Cyprians* time it was deemed a matter odious for any to take upon him to be a Bishop of Bishops, as appeareth by that voice which he cryed in the Councill of *Carthage*. It was likewise decreed in the *Africans* Councill that none should be called Prieste of Priests, or Archpriest, or any such like. The Councill of *Nice* did decree that the Bishop of Rome should keepe himselfe within the compasse of his prouince and not exceed his bounds, as likewise the Bishop of Antioch, Ierusalem, and Constantinople were to doe the like. Other Councells did affirme as much, (which because they are sufficiently knowne I neede not to recite. But they all shewe that at those times the Bishop of Rome had no greater Iurisdiction than within his owne Prouince, and that hee coulde not meddle within the Prouinces of other Bishops. And *Ierome* of his time sayth, that the Bishoppe of Engubium, or any other the least Sea, is equall to the Bishop of Rome. The Title of *Uniuersall* Bishop, was much desired of *John* Bishop of Constantinople, and much contention there was about it. But it was neuer obtained of the Bishop of Rome untill the time of *Boniface* the third, who procured that Title of *Phocas* that wicked Emperour of Rome: after which, the Bishops of Rome neuer ceased still to augment their dignitie, and increase the pride of their Romish Sea: And euen at that very first time when *John* Bishop of Constantinople, sought to get that Title of *Uniuersall* Bishop to his Sea, *Gregorie* then Bishoppe of Rome, did himselfe stand against it mightily, and affirmed that hee coulde bee no lesse than Antichrist whosoever did take vnto him that Title. First therefore it is manifest, that untill the time of *Gregorie* Bishop of Rome, an uni-

*Hierome*  
ad *Euagri-*  
um,

vide *Greg.*  
lib. 4. epist.  
32. 34. 36  
38. 39. &  
lib. 6. epist.  
24. 28. 29.  
30.

uerfall

## Gods Arrowve

Nersall Bishop was not heard of in the Church, and  
Boniface the thurde was the first Bishop of Rome  
that got this title which was aboue 600. yeares after  
Christ. And besides how will the Bishop of Rome  
that now is, aboid himsele to be Antichrist, Sith by  
the expresse determination of Gregorie Bishoppe of  
Rome his predecessour, hee is condemned for Anti-  
christ, in as much as hee hath this Title, and is not  
ashamed thereof. For what is this else, but to come  
in the place of Christ, and consequently to be Anti-  
christ, usurping the prerogative Title of Christ Je-  
sus: But the Pope saith, that though hee claime  
thus to bee the heade of the Church, yet hee doth not  
name himsele to bee otherwise than a Ministerall  
head, & to be Christs Vicar on earth. But why will  
he be so arrogant as to challenge this Title without  
lawfull conuenance made vnto him from Christ,  
which hee cannot shew. For who dare take vpon  
him to bee a Lieutenant to an earthly Prince with-  
out Letters Pattents first had from the Prince. As  
gaime, the Church of Christ on earth, being as a chaste  
Spouse to her Husband and head Christ Jesus: nei-  
ther can or ought to acknowledge any other for her  
head, than that her husband to whom she hath pligh-  
ted her troth. Lastly, there can bee no successour  
but when the Predecessour is gone and absent, but  
Christ is alwaies presente with his Church, accor-  
ding to his owne words, Beholde I am with you to  
the ende of the world, *Matthew, 28. 20.* And there-  
fore hee can haue neither Successour nor Vicar to re-  
present his person, or to guide his Church: For his  
spirit (since his bodily ascention) is the guide and go-  
uernour of the Church in his name, *John, 14. & 15,  
& 16.* For no man mo:fall is appointed thereunto.

## against Atheists.

I conclude therefore that for all these causes the Church of Rouneran not possibly be the true Church.

7 The Church of Rome doth not ascribe Justification to faith in Christ Iesus onely, but saith that mens works be meritorious, and to them partly is Justification to be ascribed, and so they make mens imperfect works to be causes of saluaton, which is a grosse error enen in the foundation or fundamental point. Saint Paul saith, That all are iustified freely by his grace, *Rom. 3. 24.* If they be Justified gratis, freely, (as he affirmeth) then are they Justified without any desert of theirs. And Saint Paul setteth downe the Article in the Conclusion, VVee holde that a man is iustified by faith without the workes of the Law, *Rom. 3. 28.* And the Apostle in very many places (whereof mention shall be made hereafter) doth expressly exclude Works from being any causes of our Justification: Wherofe they are the effects thereof: And therefore it appeareth to be a true position, that Faith onely doth Iustifie, in as much as Justification is (in the sight of God) imputed to our Faith, not to our Works: For Abraham belonned God, and that was imputed to him for righteousness, as Paul speaketh *Rom. 4. 1.* And he sheweth that Abraham was not iustified by Works before God, for if Abraham were iustified by works, then should he have wherein to glory, but not before God, and because he had not wherein to glory before God, therefore he was not iustified in the sight of God. I graunt that Saint James in his seconde Chapter doth say that Abraham was iustified by his Works, when he offered vp his Son Isaac at Gods commaundement; And likewise that he saith, that a

## Gods Arrow e

man is iustified by *Wozks*, and not by Faith onely:  
 But before whom is hee iustified by *Wozks*? Not  
 before God, but before men, that is to say, his wozks  
 doe declare vnto men that faith whereby hee is iusti-  
 fied before God: And that this is the meaning of  
 saint *Iames* may appeare by that his saying, where  
 he saith, Shew vnto me thy Faith by thy *V Wozks*,  
 thou saiest thou hast faith, that is not incough: thy  
 words doth not proue it, thy works will, therefore  
 (saith hee shew me thy faith by thy workes. This  
 word (Shew mee) doth manifest what manner of ius-  
 tification hee speaketh off, namely, that he speaketh  
 of a iustification before men. For it is God that re-  
 specteth the faith of a man, whereby onely hee is ius-  
 tified in his sight: And it is men which respect the  
 wozks, whereby indeede they testifie vnto the world  
 their faith to be good before God. For (as saint *Iames*  
 saith truly) faith without wozks is but a dead faith,  
 and not good, nor sound, nor useable. But faith  
 and wozks must goe together, and indeede where a  
 true faith is, there good wozks will shew themselves  
 as the fruits thereof. And thus *Paul* and *Iames* are  
 to bee reconciled, which thing *Thomas Aquinas* a  
 scholeman of the *Papists* doth himselfe plainly testi-  
 fie saying, that *Christ Iesus* doth iustifie *effectiue* ef-  
 fectually: Faith doth iustifie *apprehensiuè*, by taking  
 hold of *Christ*: and good wozks do iustifie *declara-*  
*tiuè*, that is, doe declare vnto men their iustification  
 before God: And so it is cleare, that howsoever, a  
 true faith cannot bee without wozks, as fire cannot  
 bee without light and heate, yet our iustification be-  
 fore God is to bee imputed to our faith, not to our  
 wozks: as warmth is to bee imputed to the heate of  
 the fire, not to the light of the fire. For so saith saint

*Paul*



## against Atheists.

*Paul* expressely, That God imputeth righteousness without works, *Rom. 4. 6.* And againe, That it is by grace not of workes, *Rom. 11. 6.* And againe, Not of workes, *Rom. 9. 11.* Againe, *saint Paul* telleth the *Saints* at *Ephesus*, that God hath ordained men to walke in good workes, yet he saith that they may not trust to be saved by them, for he affirmeth, and assureth them, That they are saved by grace, and not by their workes, *Eph. 2. 8. 9. 10.* Againe, he speaketh in the person of himselfe, & of all the children of God, and saith, that wee are saved not by workes, but by his predestination and grace, *2. Tim. 1. 9.* And againe, God is our Saviour, not for any workes which wee haue done, but according to his owne mercie hee hath saved vs, *Tit. 3. 5.* And diuers other like places bee: Wherefore *saint Hilary* hath these very words (which we hold) *Sola fides iustificat*, Faith only doth iustifie. And *Ambrose* among other sentences hath this, *Non iustificari hominem apud Deum nisi per fidem*, That a man is not iustified before God but by Faith. Which is as much, as Faith onely doth iustifie before God. *Saint Basil* doth say, that this is perfect and sound reioycing in God, when a man doth not boast of his owne righteousness, but knoweth that he waiteth in himselfe true righteousness, and that he is iustified by faith onely. And *Gregory Nazianzen* saith, that to believe onely, is righteousness. And therefore it is evident both by the expresse testimony of the Scriptures, and of the Fathers, that wee holde the truth in this behalfe, and that the Church of Rome is in a marvellous error. It is true which is written, that every man shall bee rewarded according to his workes: because the faith of men is examined and estimated by their workes, as the tree is knowne by the fruit:

*Hilary in  
Mat. cap. 8*

*Amb. in  
Rom. 3.*

## Gods Arrowe

trust: But there is no Text of Scripture to shewe, that any man is saved *propter merita*, for his workes or merites, but many Texts of Scripture to the contrary, as before appeareth. For when we haue done all that we can, yet we must say (as Christ commaundeth) Wee are vnprofitable seruants, *Luke, 17. 10.* And therefore the Papists which teach workes meritorious, yea workes of supererogation abailable to saluation, as well for others as for themselves, holde not the right faith, and consequently are not the true Church.

8 But if I should shew all the corruptions of the Romish Church, I should be infinite, neither am I able to number them. I will therefore conclude all this discourse onely with this argument following. The Pope of Rome being the head of that Church, is that famous Antichrist that was foretold by *Paul* the Apostle, and that is presignified in the reuelation of *Saint Iohn*, Ergo it is impossible that the Church of Rome, should be the true Church, for the Church of Antichrist (though it haue neuer sinned) cannot bee the true Church though it would faine bee so accounted, as many an harlot desireth to bee reputed an honest woman, one marke of that Antichrist, *Paul* sheweth to be this: *2. Thes. 2. 8.* that he should exalt himselfe aboue euery one that is called God: hee doth not say aboue God, but aboue euery one that is called God: *Iohn, 10. 34.* Howe those whome the Scriptures calleth God we know to be: such as be the Judges & Magistrates of the earth, *Psa. 81. 6.* who for that they bee in the place of God and his *Lieutenants*, are honoured (in Scripture) this high and honourable title is to bee called Gods. That the Pope of Rome is such a one as doth exalt himselfe as

howe

## Against Atheists.

None any such God of the Earth, namely about all Princes and Magistrates is a thing so well knowne as I neede not to prooue it: him selfe by his wicked practises, and his Iesuits Seminaries, and Patrons doe in their booke manifest the same vnto the world.

2 An other marke of Antichrist *Paul* setteth downe to be this, namely: *2. Thes. 2. 4.* that hee shoul'd sit in the Temple of God as God, shewing himselfe to be God. And I pray what doth the Pope els but sit in the Temple of God as God: When claiming the Apostolike See, he taketh vpon him to bee the head of the Church and to rule it as he list: to erect Princes, and to depose them againe from their thrones: that hee cannot erre: that hee can forgiue sinnes: matters that belong peculiarly to God and to no other: What doth hee els but by these demonstrations shew himselfe to be God, insonmuch as hee arrogateth to himselfe most proudly the authoritie of God himselfe: which things the first booke of the Decretals, the Clementines, and the Extrauagants doe abundantly testifie. For these men were not content with that which *Angelicus* wrote in his Poetry (the beginning whereof is, *Papa stupor mundi*, the Pope is the wonder of the world, *Nec Deus es, nec homo, sed neuter, & inter utrumque*. Thou art not God, ne art thou man: But *neuter* mixt of both. But these Popes were bold to take vnto themselves the verie name of God, and to accept it giuen of others, according as Pope *Sixtus* the fourth, when he should first enter into Rome in his dignitie papall, had made for him a Pageant of Triumph, cunningly fired vpon that gate of the Citie he should enter at, hauing written vpon it this Blasphemous verse, dedicated vnto him.

# Gods Arrowe

*Oraclo vocis mundi moderaris habenu,  
Et merito in terris, crederis esse Deus.*

By Oracle of thine owne voice the worlde thou  
governest all.  
And worthylic a God on Earth men thinke  
and doe thee call.

¶ **W**ea shall I say moze? The Pope (if any man in  
the worlde) doth take vpon him such moze than Lucife-  
rian pride (howsoeuer to deceaue the worlde with  
wordes, he calleth himselfe *seruus seruorum Dei*, a ser-  
uant of the seruants of God) that he exalteth himselfe  
aboue God himselfe and his worship: for hee taketh  
vpon him to be aboue the Scriptures and to dispense  
with them at his pleasure, and to allow matters con-  
trarie vnto them: which God himselfe (whose will is  
inmutable and reuealed therein) will not doe: for he  
and his worde will not be contrarie. Againe heere-  
by it is manifest that he exalteth himselfe aboue God,  
inasmuch as there is lesse danger and punishment,  
for any that breaketh any of Gods lawes, than for  
one that breaketh any the least constitution of the  
Pope. Moreover, he claimeth authoritie in three  
places: Heauen, Earth, and Purgatorie, and that is  
the reason he weareth a triple Crowne: so that by  
this account and claime, he hath moze and larger ex-  
tended authoritie than God himselfe: for such a third  
place as purgatorie is, hee knoweth not of. And  
what do these things but manifest him to exalt him-  
selfe even aboue God and all that is worshipped?

3 Antichrist is described to be such some as should  
come in lying signes and false miracles, and wonders  
2. *Thi. 2. 9.* (whereby, if it were possible, he would  
deceave

## against Atheists.

became the verie elect.) And that this is verified in the Pope and Popish Church, as all men knowe that haue bene acquainted with their knaueries, deceits, and fraudes, so let their *Aurea Legenda* and booke of *Tropes* testifie to the whole worlde.

4 *S. Paul 2. Thes. 2. 8.* Sheweth by his name that he that he speaketh of should be *O'anomos*, that is, a lawles person, or one subiect to no law which is also manifestly verified in the Pope, for no lawes will hold him, neither diuine nor humane, for he claimeth to bee aboue them all, and to change and alter what he list, and when he list, and to whome he list: which the glose vpon the decretalls doth testifie, saying thus of the Popists, *Legi non subiacet ulli*, that is, He is not subiect to any law. What is this els but to bee *O'anomos*, a lawles person euen the very saunt whom Saint Paull speaketh of.

5 Saint *Iohn* in his Revelations doth portraye Antichrist & his seat by the name of the great whore, with whome haue committed fornication the kings of the Earth, & the Inhabitants of the Earth haue bin drunke with the wine of hir fornication. This woman is that great Citie which hath dominion ouer the kinges of the earth at the time of this Revelation as Saint *Iohn* expressely affirmeth. *Revela. 17. 18.* It is well knowne that there was then no other Citie which raigned ouer the kinges of the earth but only Rome: And therefore Rome onely is and must needs bee the Sea of Antichrist, for no other can bee by this euident & plaine description of Saint *Iohn*, for Rome was the onely Citie of the worlde, that raigned ouer the kinges of earth, the head whereof was then the Emperour, but now the Pope: for the condition of the first beast (namely of the Ro-  
maine



## Gods Arrowve

Maaine Empire ciuill) is altred and changed into an Ecclesiasticall and Romaine Empire.

6 Saint Iohn in his *Reu.* 13. 11. sawe a beast rising out of the Earth which had two Hornes like the Lambe: but he spake like the Dragon, & then all that is spoken of this beast doth fitly and onely agree to that man of Rome the Pope, who though in the to he were the Lambe, for what is more milde or humble than to call himselfe, the seruant of the seruants of God: Yet indeed he playeth the part of the Dragon or Deuill, hauing learned this cunning of Satan, who though he bee neuer so bad a spirit: yet will transforme himselfe into an Angell of light to deceaue soules, 2. Cor. 11. 14. as the Apostle sheweth. But here is wisdome saith Saint Iohn in that Reuelation: Let him that hath any wit count the number of the beast, for it is the number of a man, & his number is 666. Now because the number of this wicked beast containeth sixe hundredeth sixty & sixe *Irre-*  
*mens* thinketh that this Antichristian beast should be *Latino*: that is a man of Italie, for the number of the beast is set downe in great letters, and this Græke word (*Latinos*) doth make it by the full number of 666. which is the number of the beasts name. If any doe thinke, that though this Reuelation were written in Græke, as being the more knowne and common language, yet that it was uttered to Saint Iohn in Hebrew, because the Hebrew tongue is the Holy tongue: & that Iohn himselfe was an Hebrew or Jew by nation, and that likewise diuers Hebrew words are found in the Reuelation: Whose opinion is not unlikely but very probable, then let him seeke out an Hebrew worde which containeth that full number, and herein he needeth not to search far or to study

## against Atheists.

studie much vpon the matter, for the Hebrew worde  
 *Romanus* (that is *Romanus* a man of Rome, in Eng-  
 lish) both in those Hebrew letters containe the iust  
 number of 666. which is the number of the name of  
 that Antichristian beast. And so by the number of  
 the name to be accounted, either by Graeke letters, or  
 by Hebrew letters, it is perfectly agreeing to that  
 man of Rome the Pope: all the markes agreeing to  
 Antichrist (whatsoever they be) are found fully and  
 onely accomplished in the Pope, and therefore there  
 is no doubt but he is that notable Antichrist, of whom  
 *Paul* and *Saint Iohn* in his Revelation do testifie, &  
 consequently the Church of Rome being not the true  
 Church of Christ, but contrarywise, the visible  
 Church of Antichrist is iustly forsaken, and for ever  
 to be forsaken of all Christians as they tender their  
 saluation in Iesus Christ, to whom onely they haue  
 betrothed themselves, and to whome they must re-  
 maine constant for evermore, which God graunt vs  
 all to doe. Amen.

Against Schisme and Schismaticall Synagogues.

### CHAP. VI.



Any there be who of a godly and re-  
 lous minde, do in god sort seeke for Re-  
 formation and for that Church gover-  
 nment, which Christ himselfe hath insti-  
 tuted in his Church, whome I neither  
 hate, nor do reprove: others there be, that like Re-  
 formation amisse, with benedictions and flatterous  
 tongues railing, and reviling against those which  
 stand it, which thinge doe neither grace them-  
 selves, nor yet the cause which they would preferre,  
 other

## Gods Arrowe

other some there bee, who to make the cause of reformation odious, do say that it abolisheth his Maiesties supreme government & authoritie in causes ecclesiasticall: I would wish all men to speake the truth, and to sake the preferment of Gods truth in a dutifull, peaceable, & charitable sort, let the cause be made no worse than it is, for my part I desire no more, then every Christian ought, namely that the truth of God should carrie the prebeminence (whatsoever it bee.

And I would to God that all malice and contenti- on) all of all parts would grow more charitable affected both in their words and in their writings, one towarde another: for so would this controverisie sooner come to an end, and the more speedily bee decided. Others theretoe (who for that in so long time they cannot see their desired discipline and Church government to bee established, runne from our Church, and make a schisme and seperation from us, erecting Discipline by their owne authoritie, condemning our Church to bee no Church, that they may make their detestable schisme the more allowable: these are the Brownists and Barrowists, who will not have the chiefe Magistrates pleasure for the establishing thereof, nor yet allow unto us any Church in England, but themselves, But they (for against them I deale) you must understand that a Church may bee, yea a true Church may bee and is, though it have neither Elders, nor Deacons, nor Disciplines in it. For we read in *AB. 2. 20. 41. 42. 43. 47.* of an assemblie of people at Jerusalem, that receaved the word of God and believed, and which are expressly called a Church, (and who can or dare deny them to be the true Church of God, sith the Holy Ghost doth so testifie of them: & yet at that time no Dea-

cons

## against Atheists.

rons were chosen, nor consistories of Elders erected.  
 For they were not erected till after ward. And there-  
 fore a true Church of God may bee: though as yet  
 it have not these, for this desired Discipline is not an  
 essentiall part of the Church, for it doth but resem-  
 ble the wall of a Citie, or an hedg or ditch about a  
 vineyard, and it is a Citie though the wall be wan-  
 ting, and it is a vineyard though the hedg or ditch be  
 wanting: though so much the lesse fortified I grant.  
 In as much therefore as wee have the preaching of  
 Gods holy word, and the right administration of the  
 Sacraments (which bee the essentiall markes of the  
 true Church.) None ought to forsake our Church  
 for any other defect, corruption, or imperfection.  
 For there may bee corruptions both in Doctrine and  
 Discipline some, and yet the Church where they be,  
 the true Church of God. Admit (if they will) that  
 Ministers in the Church of England bee not rightly  
 created and brought into the Church, will they there-  
 fore count they be no Ministers: By as good an ar-  
 gument they may say, that bee that is brought and  
 borne into the world not according to the right course  
 or order of nature, but otherwise (as by ripping of  
 his Mothers belly) is no man, for the one cometh as  
 brotherly into the world as the other doth into the  
 Church, I am sure the corrupt ordination of a Mini-  
 ster doth not prove him to bee no Minister: Neither  
 doth any other corruption in our Church take away  
 the life and being of a Church: for if a man bee dis-  
 eased and full of corruptions, Will any man there-  
 fore say he is no man: They say wee doe not onely  
 want the right Discipline, but wee have also put a  
 wrong Discipline in the place thereof. But what of  
 this? The error then I confesse is great, but yet not  
 such

## Gods Arrowe

such as both make a pullitie of our Church, so long as it holdeth Christ Iesus, the life and soule of his Church, and is ready to reforme his error, when soeuer by godd p[ro]u[er]se it shall bee manifested unto him. In the meane time their argument is nothing worth, for if a man lose a legge or arme, yet none will deny him to bee a man, for all this blemish or defect, yea though hee put a wodd[en] legge in steade of his legges which hee wanteth, yet he remaineth a man still, because his principall parts remaine. So though wee want that Discipline, yet wee haue the principall parts of the Church, namely the right preaching of the word of God and administration of Sacraments & therefore a true Church of God undoubtedly. And if we haue a true Church, though not a perfect church let the *Brownists* & *Barrowists* consider from whence they are fallen, for if the Church of Christ bee the body of Christ, as Saint Paul affirmeth: What doe they els but by their schisme and separation rent themselves from the body of Christ? and then let them remember whose members they be when they be rent. Let them no longer for shame charge our Church with Idolatry, except they were better able to p[ro]oue it, which neither they nor all the world shall doe. We say (as they say) that a set forme of prayer used in the Church and exhibited unto God, the prayer being framed according to the rule of Gods word is Idolatry: is detestable. For by as good reason they may condemne al prayer made unto God by the preacher or Pastor of the Congregation, which they will not doe. And besides all the reformed Churches in Christendome haue a set forme of publike prayers for publike meetings and Congregations.

They say that we observe Saints daies, and ob

scure



## Against Atheists.

dedicate Churches unto them; but they should know that wee doe these things in Honour of the Saints, else have they no reason to charge our Church with Idolatry (as wickedly they doe:) for the Statute it selfe doth expresse, that our Church doth call them Holy-daies, not for the Saints sake, but for the Holy exercises used upon them in the publique assemblies. Again: True it is, that diuers Churches amongst vs are called by the name of those Saints they are dedicated unto: But to say therefore wee doe Dedicate Churches unto them, is very ridiculous. For when wee call Saint *Peter* Church, or Saint *Pauls* Church: It is but to Distinguish them from other Churches by their names.

In *Athens* there was a place which bare the name of *Mars*, and Saint *Luke* in *Act. 17.* calleth it *Mars Mount*. William our Historiographer saith, or so fond, as to say therefore hee committeth Idolatry, or that therefore hee Dedicated that place to that heathen God of battaile. None I thinke will bee so wicked or absurde.

Moreouer it is true that we obserue Fasting daies: But therein we obserue no Romish fasts, nor place therein the worshipping of God, nor the Remission of our Sinnes, nor the merits of Eternall life (as the Papistes doe). But the Politike lawes of this land which require that men shall not eate flesh upon certaine daies, doe it in respect of the Common-wealth, as to maintaine Nauigation so much the better, and for the spare of the breed of young cattell, appointing moreouer a penaltie for such as shall take the daies to bee obserued as meritorious Romish fasts.

## Gods Arrowe

If theretore with them to cease their slander against  
this Church, & to cease their damnable schisme, & to  
bee reconciled to that Church of ours, from whence  
they have foolishly departed, for howe imperfecte a  
Church soeuer it bee (whose imperfections God cure  
in his good time, yet shall they neuer bee able to shew  
other wise but that the Church of England, is the  
true Church of God from which it is utterly unlaui-  
full to make a seperation, God for giue us al, and re-  
concile us vnto him. Amen.

FINIS.

5 JU 66

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